; brought to light the
he Buddhist Scriptures
India in a form parallel
in Ceylon. They are

BY J. L. CRANMER-BYNG, M.C.

HE QUEST OF ENLIGHTENMEN

The Quest of Enlightenment

A SELECTION OF THE BUDDHIST SCRIPTURES TRANSLATED FROM THE SANSKRIT

By

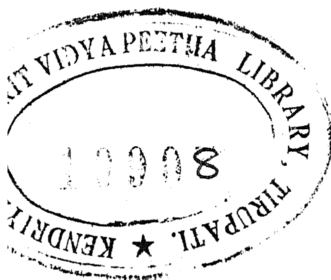
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CONTENTS

EDITORIAL NOTE

bject of the editor of this series is a very definite one. . ibove all things that, in their humble way, these books sh imbassadors of good-will and understanding between East c he old world of Thought, and the new of Action. He t that a deeper knowledge of the great ideals and lofty phi f Oriental thought may help to a revival of that true spirit which neither despises nor fears the nations of another cr our.

J. L. CRANMER-BYNG

EMARLE STREET,
IDON, W.1.

INTRODUCTION

ıe history of Buddhism, a religion which extends from the
ras of Ceylon and Burma to the prayer-wheels of Tibet and
ɔagodas of China and Japan, there has been a great gap—the
y of its growth in India itself. This gap is now being filled
It is becoming possible, with the recovery of more and
e of the original documents, to show the growth of Budd-
ı in its Indian home, and to explain the different forms
ch it has taken throughout the centuries.
n eminent scholar, L. de la Vallée Poussin, has well re-
ked, " It is necessary to understand that there was never
hing like Protestantism in the history of Buddhism."
re was never any violent break. Buddhism developed new
ıres without ever discarding the original teaching. We
this teaching embedded in the story of the prince brought
n ignorance of the ills of human life, his revulsion on finding
old age, sickness, and death are the lot of all, his sudden
ıt from home, his six years of struggle to find a way of
pe, and his enlightenment, when " a light went up ", and
aw the truths, which as Buddha, " the Enlightened ", he
ched for forty-five years.[1]
his is the legendary setting in which all schools have pre-
ed their doctrines. We find the earliest records of this
hing in the Scriptures preserved in Ceylon. In these we
e the only complete form of the Buddha's utterances in an
an language. But the fact must not be forgotten that the

[1] The exact date of his death is uncertain. The Indian schools put it
years before Aśoka (accession 269 B.C., coronation 265 B.C.). The
lon Chronicles put it 218 years before Aśoka's coronation.

Canon of the Buddhist schools in India was essentially the same. All schools had essentially the same canon, which for long was preserved only by memory, so that variations of expression and arrangement are found, but no differences of doctrine. Doctrinal differences did arise in the schools, but these were expressed in works quite distinct from the original Scriptures, and they are discussed below. It is thus possible to draw up from the Scriptures of the Indian schools an outline of the doctrine, as has been done for the Pāli in the companion volume in this series.[1]

THE SCRIPTURES

The Scriptures of the Indian schools were, like those of the Pāli, arranged in three divisions, the Tripiṭaka, " the threefold Basket ".

1. *Vinaya-piṭaka*, the Basket of Discipline. The basis of this is the list of rules for the Order of monks and nuns, recited at the fortnightly meetings of the Order, the four fundamental rules being the forbidding of (1) incontinency, (2) theft, (3) taking life or persuading to suicide, (4) false boasting of supernatural attainments. This portion forms the *Vinaya-vibhanga*. Except for a few minor rules it corresponds closely with the Pāli. It is followed by the *Vinaya-vastu*, giving rules for admission to the Order and regulations for daily life, and there are two supplementary sections. The whole is accompanied by a commentary explaining how the rules came to be laid down, and

[1] *The Road to Nirvāṇa*. The language of the Ceylon Scriptures is known as Pāli. It is a middle Indian dialect, and probably close to Māgadhī, the language of Buddha himself. It stands in relation to the Vedic language much as Italian stands to Latin. When the Indian schools consigned their Scriptures to writing they used Sanskrit, a dialect much closer to Vedic, but this Sanskrit shows many traces of having been translated from a popular dialect resembling Pāli.

ı this many legends were added. This portion varies very ıuch in the different schools.

2. *Sūtra-piṭaka*, the Basket of discourses. The four divisions, nown as *āgamas*, correspond to the first four of the Nikāyas f the Pāli Sutta-piṭaka.

Ekottarika-āgama. One subject in addition. In the first ction of this one subject is discussed, in the second two, and on up to eleven.

Madhyama-āgama. Discourses of medium length.

Dīrgha-āgama. Division of long discourses.

Saṃyukta-āgama. Division of connected discourses.

To these the Pāli adds a fifth division. Although the other hools do not recognize it as such, they possess many of the orks which it contains, such as the *Dhammapada* and many takas. But while the Pāli made one work of the birth-stories r Jātakas, the Sarvāstivādins included them in *Avadānas*. These ollections of Avadānas (lit. heroic feats), though containing ıany tales of Buddha's previous births, also give legends of his st life and his prophecies of the future career of disciples. The Iahāsanghika school also had an enormous avadāna, the *Iahāvastu-avadāna*, giving the "Great Story" of the life of uddha in his last existence with many birth-stories and long assages from the Vinaya and Sūtras of this school.

3. *Abhidharma-piṭaka*, the Basket of further Dharma. This ke the Pāli consists of elaboration of the doctrines in the iscourses, and was developed independently in the different hools. The Sarvāstivādins had seven works, one of which ı list of doctrinal terms) occurs as a discourse among the Pāli ıttas.

When the Pāli Scriptures were discovered there was a tendency set aside all other forms of Buddhism as degenerations. Yet is clear that when the first Buddhist missionaries planted their

doctrines in Ceylon, there was still in India a great bod) believers who held exactly the same teaching. This is Buddhism which continued to grow in India, and from wl came the later schools that spread over eastern Asia. Now their Scriptures are being recovered it is becoming possibl trace the real history of Indian Buddhism.

Although Buddhism claimed to be entirely new, it took c several cosmological Hindu conceptions. The problems it had to face were thus determined by these presuppositi One of these was the theory of cycles (*kalpas*). The univ wakes out of its sleep, evolves, reaches a stage of appa stability, and sinks to rest again. The cycles recur endlessly, individuals are born and reborn therein according to t karma. Here are two more beliefs that Buddhism took granted; rebirth and the doctrine of karma, the belief tha deliberately willed actions result in reward or punishment the actors, if not in this life then in a future existence. For man who followed the rules of sacrificial brahminism this the only prospect, endless rebirth and death.

But already there had arisen teachers who proclaimed t they had found a way of escape from this eternal round. Buddhists refer to them as ascetics (samaṇas) and brahm Little is known of them historically, but one of these boc the Jains, still exists. Their leader taught the annihilation karma as the means of release, and this state of release they ca Nirvāṇa.

It was among such seekers after final peace that Buddha be his own teaching. The legend tells us that he began wit group of five disciples, who had left the world with him. A practising austerities for six years he found the true way meditation and won enlightenment. All schools possess w they hold to be the first sermon that he preached when he

covered the truths (Ch. VII). Doubtless it was repeated ny times during his forty-five years of teaching. It was irely new in proclaiming a " way unheard before ". Begin-g by insisting on pain or ill as the fundamental fact of worldly , it claimed to show its origin and the means or way for its sation. This way consists in a course of self-training, the ble Eightfold Way : first a training in morality, followed by eated meditation on the truths until they are realized with olute conviction. Then the state of full knowledge results. e disciple has become an arhat (lit. worthy one), and enjoys peace of Nirvāṇa.

For this training several lives may be needed. The disciple dually casts off the fetters (vices and false views), which der his vision of the truths. When he has realized the truth t all is impermanent he breaks the first three fetters and comes *Entering the stream*. Further bonds are broken, and he becomes *Once-returner*, who will be reborn only once more in this rld, then a *Non-returner*, who will not be reborn here but in formless world, and with his last birth he attains Arhatship, nsisting in full realization of the truths and the state of Nirvāṇa. t the Sarvāstivādins went further than this. In a discourse ich Buddha is said to have preached while on his way to śinagarī (Kusinārā), we are told that " many hundreds of usands took the formula of refuge (in Buddha, the Doctrine, l the Order), some attained the fruit of Entering the Stream, ne the fruit of Once-returner, some the fruit of Non-returner, l some having left the world attained arhatship." But the ount continues by saying, " by some the thought of attaining enlightenment of a disciple was roused, by some that of ining the enlightenment of a private Buddha, and by some thought of attaining supreme, perfect enlightenment "—that o say, the wish to become a perfect Buddha.

There is nothing here out of harmony with the earlier teaching Buddha himself was said to have begun with the same thought and as there will be other Buddhas there may be beings now aliv in whom the thought has arisen. The Sarvāstivādins develope this teaching in stories of disciples who make the wish to becom a Buddha.

In all this there is little room for speculation, and it has eve been said that Buddha rejected metaphysics. This loose an misleading statement is due to the fact that he excluded certai definite questions from discussion. These four questions, know as the undetermined questions, are :

(1) Whether the universe is eternal or not.

(2) Whether the universe is finite or not.

(3) Whether the vital principle (*jīva*) is the same as the bod

(4) Whether a released person after death exists, or does n exist, or exists and does not exist, or whether he is neith existent nor non-existent. They were set aside because they not tend to tranquillity and enlightenment.

On these matters there has been much discussion, and he it is only possible to give the points that may be gathered direc from the texts. It will be seen that the question of the s (*ātman*) is not one of these questions. On this the Buddhi had a definite theory. They analysed the self (not merely t soul but the whole concrete individual) into five groups : t body, feeling, perception, consciousness, and the sankhāras aggregates, a group which includes all manifestations of will a any other mental feature which may arise. These groups always changing, but are never entirely dispersed until Nirvā is attained. There is a discourse (see Ch. XIII), on the marks non-self, which has been held to deny the existence of the s This is not what the discourse says. It is quite negative, and that it tells us is that the self is not to be found in any one of

.ve groups. However, in later parts of the Canon we do find *nattavāda*, the doctrine of non-self. The self that is there denied ; the theory of the self as held by brahmins and Jains, the view ıat behind all the changing mental phenomena there is some ermanent entity. But if there is no *ātman* behind the five roups, what happens when they are finally dispersed at the eath of the arhat? Some scholars have said, final annihilation. ınd yet this view was expressly rejected by the Buddhists themelves. There is the story of a disciple who held that "a monk ı whom the āsavas are destroyed at the dissolution of the body ; cut off and destroyed, and does not exist after death", and ıe is reproved for his evil view. This view is also rejected in ıne of the undetermined questions, but in that question about . released person any assertion either positive or negative is lso rejected. It is impossible to make any positive statement bout the permanent state of Nirvāṇa, as nothing in the world of perpetual change can describe it.

These are some of the doctrines of Buddhism as held by the lisciple who has rejected every worldly pursuit in order to levote himself to the one aim of winning true knowledge. At he side of this is usually placed "popular Buddhism". But he real distinction is the Buddhism as carefully taught to the ordained disciple, and the views on Buddhism that any layman night possess. The latter might vary from a mere kindly feeling owards a body of wanderers intent on a non-worldly aim to he earnest desire of the layman who was eager to learn from he discourses of Buddha and his disciples. There can be no loubt that it was the power of Buddha as a popular preacher hat led to such wide extension of the doctrine. The immediate ıim of the layman was not to find ultimate peace, but to know ıow to live rightly in the world, and Buddha with his moral earnestness and truly ethical conceptions set before the common

man a practical ideal. This is expressed in the ten paths c moral action : refraining from taking life, refraining from takin what is not given, refraining from unchastity, refraining froi falsehood, from slander, from harsh language, from frivoloι talk, absence of covetousness, absence of malice, right views.

The ten paths are often referred to in the birth-stories an popular tales as being followed by non-Buddhists who live before the appearance of a Buddha. They show Buddha as practical instructor starting from the moral conceptions recog nized by his hearers, rousing their better impulses, and inspirin them with higher ideals of action. And the tales not onl illustrate and set forth noble ideals of virtue, but also emphasiz the other side of the truth, which even the evil-doer could nc entirely ignore :

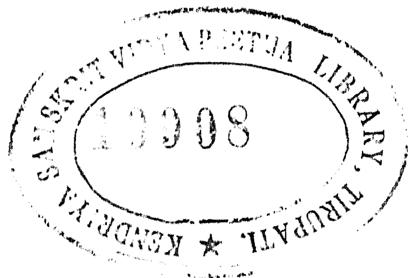
> The deeds of mortals perish not,
> Even in a hundred million ages ;
> When the fulness of time has come,
> Then do the deeds of men bear fruit.

There are several lists of eighteen schools, but they do nc represent the state of the community at any one time, and mos of them have disappeared. The most important group was tha which developed from the Sarvāstivādins. This name is due t a peculiar theory of the nature of time held by some branches but it has nothing to do with the doctrine. Their doctrine, a expressed in their Scriptures, was identical with that of the Pā school. They developed an independent but similar Abhid harma and, as has been shown above, in their avadānas and birth stories they brought forward the view that a disciple, instead o attaining release under the teaching of a Buddha, might form th wish to become a Buddha, and thus reveal the doctrine to others This is illustrated in the story of the gardener in Chapter XIX

A still earlier school was the Mahāsanghika. From this arose ne Lokottaravādins, who held that Buddha had attained a stage eyond the ordinary laws of human existence, so that his state ʼas supramundane (*lokottara*), and his apparently human actions ierely convention. A poem on the subject has been included ı the *Mahāvastu*, and is given in Chapter XXI.

The peculiar doctrines of both these schools were continued y the schools of Mahāyāna, " the great career ", which taught ınd in China and Japan still teach) that the career of every isciple should be the attainment of Buddhahood. They also eveloped the Abhidharma doctrine of the impermanence of ıings into the view that all perceptible objects are " void " or mpty of reality, and that their true existence is " suchness ", ɔsolute reality, identical with Nirvāṇa and Buddhahood. Yet ı all schools there still remains the fundamental teaching, the ɔur truths, the Way, and Nirvāṇa.

Note.—Several terms in the following passages translated from the ınskrit appear in a slightly different form from the Pāli, such as *arhat*, *ɔdhisattva, dharma, sūtra,* which in Pāli would be *arahat, bodhisatta, ıamma, sutta.* Other terms are *Gautama* (*Gotama*), Buddha's clan ıme, *Kapilavastu* (*Kapilavatthu*) his birthplace, *Kuśinagarī* (*Kusinārā*) ıe place of his death. *Anāthapiṇḍada* (Anāthapiṇḍaka), p. 80, is the title ꜰ the great lay disciple of *Srāvastī* (*Śāvatthī*) meaning, ' giver of alms to ıe unprotected '.



I. THE DREAM OF QUEEN MĀYĀ

:RE is no continuous life of Buddha in the Scriptures beyond isolated dents, but a tradition probably existed, as we find the record much same in all schools. One fragment in verse preserved both in the and Sanskrit Scriptures gives us the main dates of his life, namely, he left the world at the age of twenty-nine and died at the age :ighty. See Chapter XVIII. The story extending from his life ıeaven before his last birth down to his enlightenment and first ıching belongs in the Pāli to the commentaries. Other schools le it into an avadāna and added it to their Scriptures. Among the :ottaravādins this was the *Mahāvastuavadāna,* "the Great Story". The *tavistara* "the extended account of the sports (of the Bodhisattva)", n which the following account is taken, is now a Mahāyāna sūtra, is probably a development of a Sarvāstivādin avadāna.

EN the cold season was over, in the month of May (*Vaiśākha*), h the coming of the lunar constellation Viśākha, in the fair ;on of spring, then the leaves were expanding and the trees :e covered with lovely flowers, free from cold and heat, om and dust, and the earth was covered with soft grass. At t time the Bodhisattva, chief of the three worlds, the world-ıoured, having reflected on the due season, on the full moon :he fifteenth, when his mother had taken the fast-day vows, when the moon was in conjunction with the constellation hya, descended from the Tushita-heaven, mindful and self-scious in the form of a white elephant. Six-tusked, with nson head, his tusks lines of gold, complete in all his limbs, descended into the right side of his mother. Having cended he remained on the right side, not at all on the left.

Queen Māyā having fallen asleep on a pleasant couch beheld this dream :

Six-tusked, shining like snowy silver,
Fairfooted, with beautiful trunk and scarlet head,
To my bosom came a noble elephant
With sportive gait and joints firm as a thunderbolt.

And never had such bliss been seen
By me or heard of or experienced,
As with ease of body and delight of mind
I was caught in the rapture of meditation.

Now queen Māyā, her dress bedecked with ornaments, glad in body and mind and full of joy, delight, and grace, arose from her noble couch, and accompanied by her train of attendants descended from the top of the noble palace, and went to a grove of aśoka-trees. When comfortably seated in the grove, she sent a messenger to king Śuddhodana : " May the king come, the queen wishes to see you." So king Śuddhodana on hearing the message was delighted in mind, and his body trembled. He rose from his throne, and attended by his ministers, citizens, courtiers, and kinsfolk arrived at the aśoka-grove, but was unable to pass within. He thought that he was too heavy to enter the grove, and standing at the entrance he reflected for a moment, and at that time uttered this verse :

I do not remember that when standing at the head of men mad with battle
My body seemed so heavy as to-day ;
This my own family-house to-day I cannot enter ;
What can then be here for me ? Whom can I ask ?

Then the gods of the Pure Abode, showing half their bodies in the sky, addressed the king with a verse :

ndowed with vows, austerity, and virtue, revered in the three thousand worlds,
ıll of friendliness and compassion, crowned with merit and knowledge,
he Bodhisattva has descended from the Tushita heaven,
he Great Being, O king, has become thy son in the womb of Māyā.

ining his ten fingers and shaking his head
he king entered, and was filled with amazement;
ooking at Māyā, who had put aside her pride,
e said, "what can I do, what should be done for you? Tell me."

The queen said:

A Great Being, like snowy silver, brighter than moon or sun,
With fair feet and perfect limbs, six-tusked,
An elephant with joints firm like a thunderbolt, lovely,
Entered my womb; hear the matter.
The threethousandfold universe I beheld clearly shining,
Gods and goddesses in millions sang praises to him lying there;
Nor did I feel any fault or wrath or dulness;
With tranquil mind I knew the bliss of contemplation.
It were well, O king, to summon brahmins swiftly,
Who recite the Vedas in the house and well know the precepts,
To expound this my dream with truth, and tell
What of good it may be to me or of evil to the family.

Hearing these words the king straightway
Summoned brahmins versed in the Vedas and law-books;
Māyā stood forth, and said to the brahmins:
"Of the dream that I have seen hear the matter."

The brahmins said:

Tell, O queen, the kind of dream that was beheld;
When we have heard, then shall we know.

The queen said :

A Great Being, like snowy silver, brighter than moon or sun,
With fair feet and perfect limbs, six-tusked,
An elephant with joints firm like a thunderbolt, lovely,
Entered my womb. Expound the matter.

Hearing these words the brahmins spoke thus :
Receive abundant joy ; no evil is there to the family ;
Thou shalt have a son, his limbs adorned with the marks,
Sprung from a royal race, a universal king, a great being.
And he, abandoning the realm of the senses,
Shall leave his home, and free from ties, in compassion for the world
Shall become a Buddha, and conspicuous in the three worlds
With the essence of the immortal he shall gladden all the world.

Having set forth their pleasant speech,
When they had shared the royal food,
And taking the gift of royal robes
The brahmins then set forth again.

(*Lalita-vistara,* 62 [Lef. 54].)

II. THE BIRTH OF GAUTAMA

E following narrative, like the preceding passage, is from the *Lalita-ara*. Its chief difference from the Pāli account is in the increased ɔortance given to the bodhisattva. He is not merely born with thirty-two marks of a Buddha, but is held to have already acquired 3uddha's qualities.

queen Māyā knowing it was time for the birth of the Bodhi-tva, through the wondrous power of the Bodhisattva, in the st watch of the night came to the king, and addressed him verses :

"Hear me, O king, as I speak what I have thought ; suddenly the h has come to me of going to the park. If it is no displeasure or m or trouble to you, at once would I go to the garden of sport. Here you are held by penance with your mind on religion ; I have long been bearing the pure being. The trees have burst into flower, sāl-trees are in bloom ; it is fitting that I should go to the park. Spring for women is the best season, the time of adornment ; hum-ng with bees, resounding with the song of cuckoos ; lovely for g has the pollen-dust been floating ; good were it to give the order us to go and delay not."

Hearing these words of the queen the lord of the earth, delighted at art, said to his attendants : "Harness the chariots with array of ses and elephants ; adorn the Lumbinī-grove flourishing in its ries . . ."

Now queen Māyā on reaching the Lumbinī-grove alighted m the splendid chariot attended by divine and human maidens, d wandering from tree to tree, going from grove to grove, oking at tree after tree, came gradually to a magnificent ksha tree . . . Now the plaksha tree through the wondrous wer of the Bodhisattva bent and bowed down. So queen

Māyā like a lightning flash stretched out her right arm ar seized a plaksha branch, and stood playfully with open mout looking at the sky. And at that moment sixty hundred thot sand apsarases from the gods of the realm of desire approache to form an escort for queen Māyā.

It was with such a miracle that the Bodhisattva had entere his mother, and at the completion of ten (lunar) months h issued from his mother's right side, conscious and self-possessec unsoiled by the stains of birth, such as is said of no other, a having the birth-stains of others.

At that moment Śakra, king of the gods, and Brahmā Sahām pati stood before him. They with supreme reverence, consciot and self-possessed, took the Bodhisattva and with all his limb wrapped him in a divine kāśika-robe. And the gabled casket i which the Bodhisattva had stayed while in his mother's wom was caught up by Brahmā and the Brahma-gods and taken t the Brahma-heaven as a relic (*caitya*) for the purpose of worshiṛ And further the Bodhisattva was not touched by any huma being, but it was the gods who then first touched the Bod hisattva. So the Bodhisattva as soon as he was born came dow to the ground. As soon as the Bodhisattva, the great being touched the earth a great lotus pierced the earth and appearec Nanda and Upananda, two nāga kings [water serpents], appeare with half their bodies in the sky, created two streams of col and hot water, and bathed the Bodhisattva. With Śakra Brahmā and the world-guardians going in front many hundre thousands of other gods bathed the Bodhisattva as soon as h was born with scented water, and scattered flowers over him In the sky two chowries (fly-whisks) and a jewelled umbrell appeared. Standing on the great lotus he looked round at th four quarters. Looking at the four quarters with a lion's look the look of a great man, he looked round. Now at that tim

ıe divine eye of the Bodhisattva, owing to the ripening of his revious roots of good action, appeared. With his divine eye e beheld all the threethousandfold thousandfold universe with s cities, towns, villages, countries, kingdoms, and capitals, with s gods and men. He knew the mind and action of all beings, nd knowing them he looked round and said, "Is there any being who is like me in morality, meditation, and knowledge, or in ıe practice of the roots of goodness?" And the Bodhisattva ıw no being in the threethousandfold thousandfold universe qual to himself.

(*Lalita-vistara*, 88 [Lef. 78].)

III. THE VISIT OF ASITA

THE story of the sage Asita was widely known, but the details vary n in the different schools. In the *Lalita-vistara* he is said to have] in the Himalaya, and the account in the *Mahāvastu* here given sł other differences. According to the Pāli he was an ascetic who] near the king's palace. After his visit he tells his sister's son Nālak the approaching advent of a Buddha, and says that when he apı his nephew should abandon the world in his teaching.

The story has been treated as the original of the story of Simeo Luke, ch. 2, but the differences as well as the resemblances are striking. In the Gospel the angels were seen by shepherds, and Sin did not appear till six weeks later, and then not at the boy's hc Simeon departed in peace, but Asita went away with lamentai Still, among other parallels to the Gospel story this is held to be most striking.

IN the southern country there was a young brahmin, the of a brahmin of high family in Ujjenī. He was dark and b of colour, learned, clever and wise. From a family of teac he had learnt the Vedas, mantras, and law-books. Then v his knowledge of the Vedas he left his house and went to Vindhya mountain leaving the world and adopting the lif a sage. He ate roots, fruits, and leaves, and lived an austere He built a hermitage on the Vindhya mountain, and by the oı Way with practice, effort, and striving he attained the f trances and realized the five higher knowledges. Being lear in these sciences and knowing the Vedas he became wic known and famous as the seer Asita. He went through the by his great magic power and influence and lived in his hermit with 500 pupils and Nālaka [his nephew]. Just when the B hisattva was born he perceived the earthquake and the light,

heard the lovely superhuman sounds of singing and music, he saw the divine flowers falling, thousands of gods and apsarases with divine scented garlands in their hands going through the air to the east and hundreds of other marvels, and his hair rose with delight. " What has happened to-day in Jambudvīpa ? Through whose wondrous power is it that the earth quakes and hundreds of marvels appear ? " Thus with his divine eye he saw that in the east in Kapilavastu a son was born to Śuddhodana, meritorious, eminent, of great wondrous power, through the glory of whose wondrous power such hundreds of marvels had appeared in Jambudvīpa. He thought, " At the right time and place I will see the boy." Then knowing the time and occasion for seeing the boy, attended by many pupils he went by magic power through the air, and reaching Kapilavastu came to the door of the women's apartments of king Śuddhodana. The ministers and the doorkeeper seeing the sage rose to meet him. " What does the reverend one command, and what is the purpose of his coming ? " The sage said, " Announce to Śuddhodana that the sage Asita wishes to see him." The porter informed the king. King Śuddhodana being informed of the arrival of Asita, the learned, famous, mighty sage, said to the door-keeper, " Let the sage enter." The door-keeper ran and announced to the sage, " Let your honour enter."

The sage entered. The king with his seraglio on seeing the sage rose to meet him. " We welcome the reverend one, let the reverend one sit down." The sage having wished the king success in victory sat down. The king asked, " What, reverend one, is your purpose in coming ? " The sage said, " I wish to see your boy." At that time the boy had attained a certain calm trance. They thought the boy was asleep. Then the king said, " Come in a short time, the boy is now asleep." The sage said, " O king, the boy is not asleep." The king turned to the

boy and saw that he was awake. The king amazed at the sage said, "The sage has great power," and gave the command to bring the boy to the sage. The boy on a robe of soft antelope-hair was brought to him. The sage even from a distance seeing the marks of a great man on the boy's body clasped his hands on his head and rose to meet him, and having done reverence to him he took the boy. The sage observed the boy's thirty-two marks of a great man. He had heard in the palace the word "universal king". The interpreters of signs had said, "The boy will be a universal king." The sage thought, "He will not be a universal king, he will be a Buddha in the world, and I in no long time shall end my life, and I shall not see this jewel, I shall not hear his doctrine, and shall not see his excellent company." He wept and shed tears. King Śuddhodana with his seraglio seeing the sage Asita weeping became anxious. "Why, reverend one, on seeing the boy do you weep? Surely you do not see any misfortune for him? When the boy was born the earth quaked in six ways, a light appeared in the world, he was worshipped by thousands of gods, there were showers of divine flowers, and thousands of musical instruments gave forth sounds. When the boy was born 500 boys in Kapilavastu were born and 500 girls, 500 male and 500 female slaves were born, 500 elephants and 500 horses; 500 stores of treasure appeared, 500 kings sent wishes for success in victory, and other marvels occurred. And yet on seeing the boy the reverend one weeps. Tell me, reverend one, surely you do not see any misfortune for the boy." The sage said, "I see no misfortune for the boy. At some time, O king, and in some place there is the appearance of such great men. This great man has appeared, he will be a Buddha in the world, and I being old shall not see him. He will preach his noble doctrine that leads to peace and Nirvāṇa, and I shall not hear it. I shall not see his

cellent company, I shall not see the Buddha's miracles. It is, king, because I see this great misfortune for myself that I :ep." The saga having by four causes prophesied with cer- nty that he would be a Buddha in the world, departed.

(*Mahāvastu*, ii. 30.)

IV. THE FOUR SIGNS

OF the events between the birth of the Bodhisattva and his leaving the world we have no real knowledge. His mother is said to have died seven days after his birth, and he was brought up by his aunt Prajāpatī. He received the name Siddhārtha (Pāli, Siddhattha), "he who has accomplished his aim". From the Scripture we learn that he was brought up very delicately, and this according to the legend was because of the prophecy of the brahmins at his birth that he would become either a universal king or a Buddha. Hence he was kept by his father without the knowledge of old age, sickness, and death, until at the age of twenty-nine he was shown the four signs.

THE Bodhisattva decided that he would go into the park. King Śuddhodana ordered his ministers to keep watch between the palace and the park . . . and by the king's orders the ministers set watch on the road, and placed men at each point so that no old man or sick man or blind . . . should appear before the prince as he went to the park . . . Ghaṭikāra the potter, who had been born as one of the gods of the Pure Abode, and others of those gods created the form of an old man before him, aged and advanced in years, white-haired, his body marked with spots, broken, bent forward, leaning on a staff, and going with tottering limbs. The Bodhisattva on seeing him asked the charioteer, "Who is that man so strange, old, advanced in years . . . going with tottering limbs?" The charioteer said, "Prince, what has that question to do with you? The man is called old, with his body exhausted by age. We are going now to the park, sport and delight and play with the five pleasures of sense." The prince said, well, tell me, are all too liable to old age and subject to the law of old age? When the old age of a being that is born is known, what pleasure does a wise man take in it? Turn

e chariot round, charioteer, enough of going to the park."

The prince having turned back entered the house. King uddhodana asked the ministers why the prince had turned back nd had not gone to the park. The ministers said, "O king, e prince saw an old man and turned back, and no more wanted o go to the park." The king said, "May it not be as it was rophesied by the sage Asita. It will be a good thing to make he prince sport and delight and play with dancers, singers, and usicians, so that he may like to stay in the house." The oncerts in the prince's seraglio were like those in the world of he gods, but his mind was not on concerts; he thought about he old man.

[In exactly the same way the prince's later excursions are lescribed, when he sees a sick man and a corpse.]

The prince said, "Well, charioteer, will this man never more ee his father or mother or brother or sister or his kinsfolk and riends?" "Yes, prince, nevermore . . ."

The prince said:

"Death to thee and me is equal, neither enemy nor friend;
Like the season he advances, hard to conquer or control.
Not the families of lowly or of highborn does he count;
Fearless like the sun in heaven, there he marches on his way."

The charioteer said:

"Pleasures, success, and kingly weal, delight, good fortune,
Ask about them, the chiefest things in all the world;
What hast thou to do with seeing death, the dreadful,
The root of pain and ills, mankind's destruction?"

The Bodhisattva said:

"He that has seen an old man, sick man, corpse,
And does not shudder in this world of change,
Should be deplored, for he, the senseless one,
Is like a blind man on the high road lost."

The prince said : " well, charioteer, we too are liable to death and subject to the law of death. When the old age, the sickness, the death of a being that is born is known, what pleasure does a wise man take in it ? Turn the chariot round ; enough of my going to the park."

[The prince pays a fourth visit to the park, and the gods show before him one who had left the world, wearing yellow dress, with tranquil senses, and composed gait, looking half a fathom in front of him.]

The prince asked him, " noble one, why have you left the world ? " The wanderer said, " for the sake of subduing and calming myself and attaining Nirvāṇa.[1] On hearing the wanderer's words he was pleased . . .

Mṛigī, the Śākya lady, was the mother of Ānanda. When she saw the prince going out of Kapilavastu in such glory and magnificence she praised him with a verse :

Happy (*nirvṛto*) indeed is thy mother,
And happy too is thy father ;
Happy too is the woman,
Whose husband thou shalt be.

The Bodhisattva hearing the word ' nirvāṇa ' was pleased with nirvāṇa, and stopped and seized it.

Hearing the sound of nirvāṇa
He gave ear to nirvāṇa ;
Having beheld supreme Nirvāṇa
He meditated on the place of safety.

[1] *Nirvāṇa*, ' state of happiness ', but as there are two roots from which the word may be formed it may also mean ' extinction ' ; and the participle *nirvṛto*, ' having attained happiness or extinction'. The prince plays upon the two meanings of the word.

.s the prince meditated on nirvāṇa, he took no notice of the ya lady Mṛigī, and did not speak to her, and then she became " From among such a multitude has the prince been ised by me, and I have not even been noticed by him."

[*Mahāvastu*, ii, 150.)

V. THE GREAT RENUNCIATION

ACCORDING to the Pāli account the Bodhisattva returned from his fourth visit to the park, when he saw the man who had left the world, and made the Great Renunciation the same night. In the *Mahāvastu* his father decides to make him crown prince. In both accounts his renunciation was made on his becoming disgusted with his seraglio. On the same night, according to the Pāli, his son Rāhula was born, but according to the *Mahāvastu* he was then conceived, i.e. he descended like Buddha himself from the Tushita heaven into his mother. This feature may be due to the docetic character of the *Mahāvastu,* which made Buddha's earthly acts mere appearance, so that his behaviour as a human being was adopted only "to conform to the custom of the world".

RĀHULA having descended from the Tushita heaven passed into his mother's womb at midnight. The Bodhisattva on awaking saw his seraglio asleep, one holding a lute, one a flute . . . one a drum, one with her hand on her neck, one with a tabor on her head, two with their heads in each other's laps, one with her limbs thrown right and left, one with spittle flowing from her mouth. The Bodhisattva seeing them thus lying separately on the ground thought the seraglio was like a cemetery. He got up from sitting cross-legged, and moved aside the fine cotton curtains of the apartment. Chandaka was stationed as his attendant. "Chandaka, bring me the horse Kanthaka." Chandaka said, "prince, it is midnight, what is the use of a horse at this time and place? Your palace is like Vaiśravaṇa's heaven, enjoy it, what do you want with a horse at this time and place? Your seraglio is like a host of apsarases, enjoy it. What do you want with a horse?" Many such things Chandaka said . . . The prince said, "Chandaka, I want a horse now, bring

: Kanthaka." Chandaka thought, " as the prince at this time
l place asks for Kanthaka while the people are happily asleep,
now wants to renounce the world." So then, while he was
:nessing Kanthaka, with a loud voice he uttered a cry so that
: king should awake and the people and all Kapilavastu. The
ds sent a deep sleep on all the people within and without.
nthaka also, when he was being brought neighed with a loud
gh (thinking), "at the sound of my neighing king Śuddhodana
l the people will wake," but though the sound went a league
round it was not noticed, and no one awoke. Many
›usands of gods surrounded Kapilavastu and with scented
:lands did honour to the Bodhisattva as he renounced the
›rld. [Many marvels and miracles of the gods are here
ıitted.]

Γhe Bodhisattva attended by thousands of gods and the four
:at kings went south from Kapilavastu for twelve leagues to
: town Anomiyā, not far from the hermitage of the sage
sishṭha. There the Bodhisattva and Chandaka stopped. The
dhisattva put his ornaments into Chandaka's hand, entrusted
him the horse Kanthaka and the royal umbrella for his father
ddhodana, and gave a farewell to Mahāprajāpatī Gautamī
l all his relatives (saying), " when I have done what has to
done I will come back as the turner of the Wheel of the
›ctrine " . . .

Γhe Bodhisattva thought, " what of the going forth and the
›knot ? " With a sword he cut off his topknot, and when
: off it was taken by Śakra king of the gods and worshipped
the heaven of the Thirty-three, and the Topknot-festival was
.d. Kanthaka licked the Bodhisattva's incomparable feet.
ıe Bodhisattva taking no notice went on . . .

Chandaka was sent back by the Bodhisattva when he re-
unced the world from the town of Anomiyā and Chandaka

C

and Kanthaka came to Kapilavastu . . . When Chanda entered the palace royal excellent food and drink was broug to him, and to Kanthaka sweets mixed with honey were broug and other royal food was set before him, but he would not . . . Through grief for the Bodhisattva he took no food, a he died on not seeing the Bodhisattva. On his death ki Śuddhodana with great royal magnificence did reverence to body, and he was at once reborn in the heaven of the Thirt three as the god named Kanthaka.

(*Mahāvastu*, ii. 159.)

VI. THE ENLIGHTENMENT

FTER the Great Renunciation Gautama is said to have spent six years search of a way of release from the ills which he had suddenly found be involved in worldly life. During these years he was attended five disciples, who left him when he discarded his methods of severe isterity. Then having found the true way of meditation, he took his at under a pipal tree and won enlightenment.

Apart from its legendary setting the account is of the highest im-ortance in illustrating some of the chief Buddhist doctrines. The four ances show one of the methods of meditation by which the mind is oncentrated and removed from outer influences. The divine eye and emory of past existences are two of the powers of a Buddha, but they e acquired in some degree by all arhats. The final stage is the destruc-on of the three corruptions, whereby full knowledge is attained.

The Chain of Causation is a detailed exposition of the cause of pain own by the passing of the individual from birth to birth. Through norance he passes to a new birth, and then in the form of rebirth-onsciousness passes to another birth, develops mind and body, the six nses, contact, feeling, craving, grasping and the desire of becoming. his leads to another birth and again to old age and death.

THE FOUR TRANCES

HUS the Bodhisattva having routed the opposition of Māra nd crushed his enemy, victorious in the forefront of the battle, ith parasol, banner, and standard raised, attained the first ance, which is free from sensual desire and wicked and evil leas, is accompanied with reasoning and investigation, arising om seclusion and full of joy and pleasure, and abode in it. Vith his mind fixed on one point he attained the second trance, hich is without reasoning and investigation, arises from con-entration, and is filled with joy and pleasure, and abode in it.

Abiding with equanimity towards joy and aversion, mindful and conscious he experienced bodily pleasure, what the noble ones describe as abiding with equanimity, mindful and happy, he attained the third trance, which is without joy, and abode in it. With the abandoning of pleasure and pain, even before the disappearance of elation and depression, he attained the fourth trance with equanimity and mindfulness purified from pain and pleasure, and abode in it.

THE DIVINE EYE

So the Bodhisattva with divine eye, purified beyond human sight, saw beings passing away and being reborn, of good or bad colour, of good or bad destinies, low or high, going according to their karma. He understood : alas ! these beings who have led evil lives with misdeeds of body, with misdeeds of speech and mind, speaking evil of the noble ones, holders of false views, these who acquire karma through their false views, at the dissolution of the body after death, which ends in a state of misery and suffering, are reborn in the hells. But those beings who have led good lives with good deeds of body, with good deeds of speech and mind, who are of right views, they on account of the karma due to their right views on the dissolution of the body with a happy destiny are reborn in the heavens. Thus with divine eye, purified beyond human sight, he saw beings passing away, being reborn of good or bad colour, of good or bad destinies, low or high, suffering according to their karma. Even so the Bodhisattva in the first watch of the night realized knowledge, dispelled darkness, and produced light.

MEMORY OF PAST EXISTENCES

So the Bodhisattva with thus concentrated mind, purified, cleansed, brilliant, spotless, with the defilements gone, supple,

rous, firm, and impassible, in the middle watch of the drew out and directed his mind to realizing knowledge insight into the memory of his former existences. He mbered many kinds of former existences of himself and s, one birth, two, three, four, five, ten, twenty, thirty, forty, births, a hundred, a thousand, a hundred thousand, many red thousands, many crores, hundreds of crores, thousands ores, ten thousands of crores, hundreds of thousands of s, many hundreds of thousands of ten thousands of crores, a cycle of evolution of the universe, a cycle of dissolution, le of evolution and dissolution, many cycles of evolution lissolution. There was I, of such and such a name, clan, colour, livelihood, length of life, suffering such pleasure pain. Passing away thence I was reborn there, passing thence I was reborn here. Thus did he remember the kinds of former existences of himself and all beings with special modes and details.

E CHAIN OF CAUSATION AND ENLIGHTENMENT

e Bodhisattva thought: wretched verily is this world, in beings are born, grow old, die, pass to another existence, re born again. And moreover they know no escape from is great mass of pain with old age, sickness, death and so . Alas! no ending is known of all this great mass of pain, all this old age, sickness, death, and so forth.

en the Bodhisattva thought: when what exists do old age leath exist, and by what are old age and death conditioned? iought: when birth exists old age and death exist, for old nd death are conditioned by birth.

ain the Bodhisattva thought: when what exists does birth and by what is birth conditioned? He thought: when

becoming exists birth exists, and rebirth is conditioned by becoming.

Now the Bodhisattva thought: when what exists does becoming exist, and by what is becoming again conditioned? He thought: when grasping exists becoming exists, for becoming is conditioned by grasping.

Now the Bodhisattva thought: when what exists does grasping exist, and by what is grasping conditioned? He thought: when craving exists grasping exists, for grasping is conditioned by craving.

Again the Bodhisattva thought: when what exists does craving exist, and by what is craving conditioned? He thought: when feeling exists craving exists, for craving is conditioned by feeling.

Again the Bodhisattva thought: when what exists does feeling exist, and by what is feeling conditioned? He thought: when contact (of the senses) exists feeling exists, for feeling is conditioned by contact.

Again the Bodhisattva thought: when what exists does contact exist, and by what is contact conditioned? He thought: when the six sense-organs exist contact exists, for contact is conditioned by the six sense-organs.

Again the Bodhisattva thought: when what exists do the six sense-organs exist, and by what are the six sense-organs conditioned? He thought: when mind and body (name and form) exist the six sense-organs exist, for the six sense-organs are conditioned by mind and body.

Again the Bodhisattva thought: when what exists do mind and body exist, and by what are mind and body conditioned? He thought: when consciousness exists mind and body exist, for mind and body are conditioned by consciousness.

Again the Bodhisattva thought: when what exists does

ciousness exist, and by what is consciousness conditioned? hought: when the aggregates (elements of the individual) consciousness exists, for consciousness is conditioned by aggregates.

gain the Bodhisattva thought: when what exists do the egates exist, and by what are the aggregates conditioned? hought: when ignorance exists the aggregates exist, for aggregates are conditioned by ignorance.

his is the Chain in reverse order (from effect to cause). hen repeats it in direct order, then negatively in reverse r.]

that time, monks, I duly knew: this is pain, this is the of pain, this is the cessation of pain, this is the Way. I knew: these are the corruptions, this is the cause of the iptions, this is the cessation of the corruptions, this is the that leads to the cessation of the corruptions. I duly knew: s the corruption of sensual desire, this is the corruption of for becoming, this is the corruption of ignorance, this is corruption of false views. Here the corruptions cease out a remainder.

en so, monks, in the last watch of the night . . . everything with noble knowledge was to be known, understood, ned, seen, and realized by a man . . . by the Bodhisattva full knowledge was embraced in one moment of thought. eme, perfect enlightenment was won, and the threefold vledge was attained.

(*Lalita-vistara*, ch. 22.)

VII. THE FIRST PREACHING

THE account of Buddha's enlightenment is much enlarged in the commentaries and later literature by the story of his victory over Māra, the chief god of the realm of sensual desire. It has little importance except as being symbolical of Buddha's escape from the power of the senses. After staying seven weeks near the Bodhi-tree he received food from two travelling merchants, and decided to preach. His two former teachers, to whom he thought of imparting his knowledge, were dead, but by his Buddha-eye he knew that his five former disciples were at Benares, and there he preached his first discourse, the setting in motion the Wheel of the Doctrine.

The discourse gives in outline the essentials of the positive teaching of Buddhism—the four truths, the fourth truth of which is the Noble Eightfold Way, which by a course of morality and meditation leads to full knowledge.

THE five monks of the Bhadra-group, Ājnātakauṇḍinya, Aśvaki, Bhadraka, Vāshpa, Mahānāman were dwelling in the Rishipatana.[1] The Lord having gone out of Benares after collecting his alms and finishing his meal went to the Rishipatana. The five saw the Lord. On seeing him coming from afar they decided on their behaviour. "This ascetic Gautama is coming, he is slack, he lives in abundance, and has given up striving. No one ought to get up." The Lord came, and they did not remain in their places. Just as birds in their nests or on a bough fly up when fire from below heats them, even so the five monks, as he came from afar, finding no pleasure in their seats, rose up and went to meet the Lord. "Come, friend Gautama, welcome, friend Gautama, greeting to friend Gautama." The Lord said,

[1] The deer-park at Benares. It occurs below as Rishivadana and in Pāli as Isipatana.

ɔu have broken your agreement, monks. Do not, monks, ɛt the Tathāgata with the word 'friend'." Then when the d addressed them with the word 'pupil', all their marks as ımin students, their dress and behaviour, at once disappeared, they appeared in the three robes with shining bowls, with arranged naturally,[1] and their gait was as if they were ıks of a hundred years standing. This was the ordination of ing the world of the five monks. [The narrative is broken ;, and the First Sermon follows as it would appear in its e in the Canon.]

'hus have I heard: at one time the Lord was dwelling at ares, at Rishivadana in the deer-park. Then the Lord ressed the five elders: "Monks." "Lord," the monks ied to the Lord. The Lord said to them: There are these extremes, monks, for one who has left the world. What the two? The one, devotion to lusts and pleasures, vulgar, nging to the common people, ignoble and purposeless, does tend to a completely religious life, to disgust, absence of ion, to the state of ascetic, to enlightenment, to Nirvāṇa; the other, devoted to self-mortification, painful, ignoble, poseless. These, monks, are the two extremes of one who left the world, and the Tathāgata by avoiding both these emes has through enlightenment in the noble Doctrine and ipline attained the Middle Path, which produces insight, ls to calm, and leads to disgust, absence of passion, cessation, ıe state of ascetic, to enlightenment, to Nirvāṇa. And what, ıks, is the Middle Path . . . won by the Tathāgata? It ıe Noble Eightfold Path, namely, right view, right resolve, t effort, right action, right livelihood, right speech, right dfulness, right concentration. This, monks, is the Middle

[1] The *Lalita-vistara* says their hair was cut, which would be the natural for a monk.

Path in the noble doctrine and discipline won through enlighte ment by the Tathāgata, which produces insight, tends to calr and leads to disgust, absence of passion, cessation, to the sta of ascetic, to enlightenment, to Nirvāṇa.

Now, monks, there are these four Noble Truths. What a the four? The Noble Truth of pain, the Noble Truth of tl cause of pain, the Noble Truth of the cessation of pain, ar the Noble Truth of the Path that leads to the cessation pain.

Herein, monks, what is the Noble Truth of pain? It birth is pain, old age is pain, sickness is pain, death is pain, unic with unpleasant things is pain, separation from pleasant thin is pain, not getting what one wishes and pursues is pain; tl body is pain, feeling is pain, perception is pain, the ment elements are pain, consciousness is pain, in short, the five grou of grasping are pain. This, monks, is the Noble Truth of pai

Herein, what is the Noble Truth of the cause of pain? It craving, tending to rebirth, combined with delight and passio and finding delight here and there. This, monks, is the Nob Truth of the cause of pain.

Herein, what is the Noble Truth of the cessation of pair It is the complete and trackless destruction, cessation, abando ment, relinquishment, and rejection of that craving which ten to rebirth and finds delight here and there. This, monks, is t Noble Truth of the cessation of pain.

Herein, what is the Noble Truth of the Path that leads the cessation of pain? It is the Noble Eightfold Way, namel right view, right resolve, right effort, right action, right live hood, right speech, right mindfulness, right concentratio This, monks, is the Noble Truth of the Path that leads to t cessation of pain.

This is pain: as I reflected, monks, on doctrines unhea

:e, knowledge arose, insight arose, intelligence arose, om arose, light appeared.

ıis is the cause of pain : as I reflected . . . wisdom arose, appeared.

ıis is the cessation of pain : as I reflected . . . wisdom arose, appeared.

ıd this is the Path that leads to the destruction of pain : as .ected . . . wisdom arose, light appeared.

;ain, I must comprehend the Noble Truth of pain. I reflected . . . wisdom arose, light appeared.

;ain, the Noble Truth of the cause of pain must be aban-d : as I reflected . . . wisdom arose, light appeared.

;ain, the Noble Truth of the cessation of pain must be :ed : as I reflected . . . wisdom arose, light appeared.

;ain, the Noble Truth of the Path leading to the cessation ıin must be practised : as I reflected . . . wisdom arose, appeared.

long, monks, as I did not with due wisdom truly compre- these four Noble Truths with the three sections and twelve ions, so long I did not understand with full enlightenment, lid knowledge arise in me, nor was my steady release of realized. But when, monks, with due wisdom I truly ɔrehended these four Noble Truths with the three sections twelve divisions then I understood that I was enlightened full enlightenment, knowledge arose in me, and my steady se of mind and release of wisdom was realized.

(*Mahāvastu*, iii. 328.)

VIII. THE NOVICE'S TEN RULES

THE admission of Buddha's son Rāhula to the Order is said to hav taken place on the occasion of a visit of Buddha to his home. Th admission was the ceremony of leaving the world (*pabbajjā*), when th candidate becomes a novice, and is placed in the care of a tutor. A the age of twenty he may receive full ordination (*upasampadā*). will be seen that the first five rules are also the rules for laymen. O the fast-day the layman also keeps the first nine rules, rules seven an eight being combined, so that they form the eight fast-day rules of th layman.

THE Lord then addressed the elder Śāriputra : " Admit Rāhul to the Order, Śāriputra, he will have the same hut as yourself. The elder then asked the Lord, " How, Lord, shall I admi him ? " The Lord said, " As the admission of a youth in th noble doctrine and discipline. Say [i.e. tell Rāhula to repeat ' I, Rāhula, go for refuge to the Buddha, I go for refuge to th doctrine, I go for refuge to the Order. A second time I Rāhula (say), Buddha is my refuge, no other is my refuge. Th doctrine is my refuge, no other is my refuge. The Order i my refuge, no other is my refuge. I, Rāhula, as long as I liv will refrain from taking life ; as long as I live I will refrain fron taking what is not given ; as long as I live I will refrain fron unchaste lusts ; as long as I live I will refrain from lying ; a long as I live I will refrain from liquor and strong drink that ar occasions of intoxication. As a layman I will abide by thes five precepts.

I, Rāhula, leave the world after the Lord Buddha, who ha left the world. A second time, I leave the world after the Lor Buddha, who has left the world. A third time, I have left th world after the Lord Buddha, who has left the world. I

āhula, as long as I live refrain from taking life with the abstaing of the precept of a novice, down to [1] I hold the precept not accept gold and Śilver. These are the ten precepts." Then e elder removed Rāhula's hair, ordained him, Śāriputra took m by his right hand, and Maudgalyāyana by his left, and they t him on a grass mat.

(*Mahāvastu*, iii. 268.)

[1] This is a phrase which implies an abbreviation. The omitted items ɛ, 2–5 of the layman's precepts as above, and 6–9 of the novice's precepts,) not to eat at the wrong time (after noon), (7) not to see dancing and ging, (8) not to use garlands, scents, unguents, or adornments, (9) t to use a high or large bed.

IX. THE EXHORTING OF PŪRṆA

THIS discourse as well as the following one are a refutation of the charge sometimes made against the arhat ideal that it is a selfish one. From the first the disciples were exhorted to go preaching for the good of many. Pūrṇa, though he was only beginning his course in the religious life, decided to go as a missionary in a savage border country, and during his preaching there won arhatship.

In the next tale Upagupta, though still a layman, goes to speak to Vāsavadattā about the true nature of the body, and when he sees her ghastly state realizes the truth so clearly that he reaches the stage next to arhatship.

THE elder Pūrṇa approached the Lord, and having saluted him with his head stood on one side. Standing on one side the elder Pūrṇa said to the Lord, "It would be well for me if the Lord would so teach me the doctrine shortly that having heard it shortly from the Lord I may abide secluded, earnest, zealous, with myself controlled; that I may go forth for the sake of which noble youths remove their hair and beard, put on yellow garments, and with right faith go forth from a house to a houseless life, to that life which ends in the highest religious life, having in this actual life known, realized, and attained (the truth) that my rebirth is destroyed, the religious life has been led, done is what was to be done, I know that there is no becoming beyond this."

Thereat the Lord said to the elder Pūrṇa, "Good, Pūrṇa, good indeed is it, Pūrṇa, that you say that. Therefore, Pūrṇa, listen well and carefully, and bear it in mind. I will speak: there are forms to be recognized by the eye, desirable, agreeable, pleasing, attractive, rousing passion, and exciting. If a monk on seeing them approves and welcomes them and clings to them

.d continues to cling, as he does so enjoyment arises, and from joyment delight and satisfaction arise. When there is delight d satisfaction passion arises, and when there is delight and ssion the fetter of delight and passion arises. A monk, Pūrṇa, 10 is bound by the fetter of delight and passion is said to be from Nirvāṇa. There are, Pūrṇa, sounds recognized by ear, scents recognized by smell, tastes recognized by the ıgue, tangible things recognized by the body, and mental ngs recognized by the mind, desirable, agreeable, pleasing, ractive, rousing passion, and exciting. When a monk sees m and welcomes them, he is said to be far from Nirvāṇa. (If nonk on seeing them does not approve . . . the fetter of ight and passion does not arise[1]) and he is said to be very near Nirvāṇa. You have been incited, Pūrṇa, by this concise ıortation. Where do you wish to live and take up your ode ?" "Incited by this concise exhortation, Lord, I wish live and take up my abode in the districts of the Śroṇāparān-a people." "The Śroṇāparāntaka people, Pūrṇa, are sionate, they are violent, cruel, reviling, furious, and abusive. the Śroṇāparāntaka people meet you with evil, false, harsh ech and revile and are furious, and abuse you, what will you ık ?" "If so, Lord, I shall think, 'Really the Śroṇāparāntakas good, really they are kind that meet me only with evil, false, sh speech and are reviling and furious, and abuse me, and do strike me with their hands or with clods.'" "The Śroṇā-āntakas, Pūrna, are passionate . . . If they strike you with ir hands or with clods, what will you think ?" "If they do . . . I shall think, 'Really the Śroṇāparāntakas are good, lly they are kind that they strike me with their hands or ds and not with sticks or knives.'" "The Śroṇāparāntakas, ṇa, are passionate . . . If they strike you with sticks or

[1] This is supplied from the Tibetan version.

knives, what will you think?" "If they do so . . . I sh think, 'Really the Śroṇāparāntakas are good, really they a kind that they strike me with sticks or knives, but do not entire deprive me of life.'" "The Śroṇāparāntakas, Pūrṇa, a passionate . . . If they entirely deprive you of life, what wi you think?" "If the Śroṇāparāntakas do entirely deprive m of life, I shall think, 'There are disciples, Lord, who are distresse about this foul body, they want to get rid of it, and in disgu take a knife or swallow poison or die by using a rope or fa from a cliff. Really the Śroṇāparāntakas are good, really the are kind who free me with such little trouble from this fo corpse.'" "Good, good, Pūrṇa, equipped with that patienc and goodness you can live in the districts of the Śronāparāntaka and take up your abode there. Go, Pūrṇa, being released releas (others), having crossed over take (others) across, being consolec console, and having won Nirvāṇa cause (others) to win Nirvāṇa.'

So the elder Pūrṇa approving and welcoming the Lord's word saluted the Lord's feet with his head and went away. So th elder Pūrṇa at the end of that night dressed himself early, took his bowl and robe, and went into Śrāvastī for alms. Afte collecting his alms and having had his meal he returned. Collecting the bed and seat that he used, and taking his bowl and robe he went journeying to the Śroṇāparāntaka districts and reached them. Then dressing himself in the morning he took his bowl and robe and went into Śroṇāparāntaka for alms. A certain hunter with bow in hand was going hunting and saw him. He thought, "This wretched shaven ascetic that I have seen is unlucky," and loading his bow and drawing it back to his ear he rushed after him. The elder Pūrṇa saw him, and thereupon drew back his outer robe, and said, "Good fellow, I have come in for a purpose hard to fulfil. Strike here." And he spoke this verse:

of which birds enter the snare, and deer are caught in the

with arrow and pike and lance men perish for ever in

the water wretched and pitiful swallow the hook that is

e sake with evil of belly have I come here from afar.

:ed, " This wanderer, endowed with such patience s, why should I kill him ? " So thinking he became sed. Then the elder Pūrṇa taught him the doctrine ed him in the formula of taking refuge (in Buddha, :, and the Order), and converted 500 laymen and ıen. He had 500 vihāras built furnished with beds, ;, couches, pillows, and cushions. At the end of s he realized in himself the three knowledges and ırhat, free from passion for existence in the three

(*Divyāvadāna*, 37.)

X. UPAGUPTA AND VĀSAVADATTĀ

THE following tale is part of the *Aśokāvadāna* or life of Aśoka, which is partly given in the *Divyāvadāna*. Upagupta, a perfume-seller's son, afterwards entered the Order, became a great preacher, and chief adviser of the emperor Aśoka.

IN Mathurā there was a courtesan named Vāsavadattā. Her maid used to go to Upagupta to buy perfumes, and Vāsavadattā said to her, "girl, the perfume-seller must be in love with you, you bring so many perfumes." The girl said, "noble lady, Upagupta, the perfume-seller's son, is full of beauty, he is full of amiability and sweetness, and he does his business honestly." When Vāsavadattā heard that, a feeling of passion for Upagupta arose. Then she sent her maid to Upagupta with the message, "I want to come to you and make love with you." So the maid gave Upagupta the message. Upagupta said, "It is not the time, sister, for me to see you." Vāsavadattā bestowed her favours at the price of 500 purāṇas,[1] and the thought occurred to her that he was not able to give 500 purāṇas, so she sent her maid to Upagupta saying, "I don't want even a kārshāpaṇa from the noble one, I only want to make love to him." The maid gave the message thus, and Upagupta said, "it is not the time, sister, for me to see you." Then a certain son of a guildmaster went to visit Vāsavadattā, and a certain merchant from the North bringing 500 horse-loads arrived at Mathurā. He asked who was the principal courtesan, and learnt that she was Vāsavadattā. He took 500 purāṇas and went to see Vāsavadattā. Thereupon Vāsavadattā moved by greed, after turning out the guildmaster's son and throwing him into a privy, made love with the merchant.

[1] The purāṇa was a gold coin and the kārshāpaṇa of copper.

ı the guildmaster's son on getting free informed the king. king thereupon said, " go, sirs, cut off Vāsavadattā's hands feet, ears and nose, and leave her in a cemetery," and this done.

ıen Upagupta heard that Vāsavadattā had had her hands, ears, and nose cut off, and had been left in a cemetery. The ght came to him, " Before now she wanted to see me for al reasons, but now that her hands, feet, ears, and nose have cut off, now is the time to see her."

ıd he said:

When in splendid garments her limbs were robed,
And with lovely adornments she was bedecked,
Better was it for those that aim at release
And are averse to rebirth, that they should not see her.

t now:

s the time to see her, when her pride and passion and glee are one,
ı with a sharp sword she has been ruined, and her body appears ı its true form.

accompanied by a boy attendant he took his umbrella with tranquil gait reached the cemetery. Her messenger- out of affection for her former state was standing near keeping off the birds and other creatures. She informed radattā, saying, " Noble lady, Upagupta, to whom I was y you again and again, has arrived; he must have come se he is pained by lust and passion." Vāsavadattā on hearing said:

With my beauty destroyed, suffering pain,
Lying on the ground, and stained with blood,
When in this state he beholds me,
How can he have lust and passion?

Then she said to the messenger-girl, " Collect the hands and feet, the ears and nose that were cut from my body." So she collected them and hid them with a cloth, and Upagupta came and stood before Vāsavadattā. Then Vāsavadattā seeing Upagupta standing before her said, " noble sir, when my body was flourishing and fit for sensual enjoyment, then I sent a messenger again and again to the noble sir, and he replied, ' it is not time, sister, for me to see you ', and now when my hands and feet, ears and nose, have been cut off, and I am lying in my blood and filth, why have you come now ?

And she said :

When this my body was fair as the heart of a lotus,
Adorned with costly robes and ornaments,
And when indeed it was worthy to be seen,
Then you were not seen by me of little good fortune.
Now what is it that you have come to see,
When my body is not worthy to be seen ?
Gone is the wonder of its grace, delight, and glee,
Dreadful is it, and smeared with blood and mud.

Upagupta said :

Not, sister, because pained by passion
Have I come here into your presence ;
But to see the impurity of lusts
And their true nature have I come here.
Though hidden by your robes and ornaments,
By your outward charms that dispose to lust,
Yet when examined by the strenuous
Not as such would you be seen.
But this your body is to be seen,
Here in its true nature free from artifice ;
Ignorant and blameworthy are they
That take delight in this common carcase.

In this body, bound with skin and soaked in blood,
Covered with hide, overspread with masses of flesh,
All overlaid with a thousand veins,
Who verily would delight in it, and why?

nd further, sister:

When he sees forms of fair outside,
The ignorant man delights in them;
But knowing their inner foulness
The wise man finds in them no pleasure.
Cast away is the impurity
Of a corpse that has been cast away;
The pure withdraw from lusts,
The lustful look upon them as pure.
But they that hear the sweet voice
Of the All-enlightened One, and act,
Abandon lusts that cause distress and grief and pain,
Which are ever censured by the good.
With minds freed from the causes of lust
They have gone to the tranquil forest;
They go to the further side of the great ocean of becoming
Making use of the raft of the Way.

āsavadattā on hearing this was roused from worldly existence, through reflecting on the Buddha's virtues her heart was ved, and she said:

Even so is all this,
As you say, O learned one;
Having obtained you, good one,
Have I heard the Buddha's word.

n Upagupta gave Vāsavadattā a graduated discourse, and ounded the Truths. And Upagupta having grasped the true re of Vāsavadattā's body reached absence of passion for the n of desire. Through his own teaching of the doctrine

together with his penetration of the Truths he attained the fruit of Non-returner, and Vāsavadattā attained the fruit of Entering the Stream.

Then Vāsavadattā on perceiving the Truths said with affection to Upagupta:

> Through your support the dreadful way of woe,
> Full of many evils, has been shut;
> Opened is the meritorious way to heaven,
> And the way to Nirvāṇa have I won.

And further: I go to the Lord, the Tathāgata, the Arhat, the perfect Buddha as a refuge, and to the Doctrine and Order of Bhikkhus." And she said:

I proceed for refuge to him with eye
Pure as a newly opened lotus,
To the passionless Conqueror together with
The [Doctrine] the producer of immortal wisdom, and to the Order.

Then Upagupta having instructed Vāsavadattā with a discourse on the Doctrine went away, and not long after he had gone Vāsavadattā died, and was reborn among the gods. The deities announced in Mathurā that Vāsavadattā having heard the teaching of the doctrine from Upagupta had seen the Noble Truths, and had been reborn among the gods. And the people dwelling in Mathurā on hearing this did worship to her body.

(*Divyāvadāna*, 352.)

sermon on the Mount says, "resist not evil" (Matt. v. 39). The
l for "evil" may be masculine, and the Revised Version translates
him that is evil". The principle involved is the same, and there
tale in the Pāli (Jāt. 51) of a king who refused to fight, and yet
victorious, and recovered his kingdom. The following tale deals
the same problem. In both cases the king was Buddha in one of
ormer births.

G ago in the far past there was a king of Kośala, virtuous, reat eminence, great power, great wealth, and with a great e of chariots. His kingdom was thriving, it was prosperous, :eful, and wealthy, populous, with happy inhabitants, free 1 dacoits, robbers were well-controlled, and trade flourished, e protected it in righteousness. In many a country the fair rt of the king's fame went forth, he was honoured as a ower of alms, he was ready to behave kindly to others, and a regard for the next world. Thinking that he was righteous king of Kāśī, who had no regard for the next world, was r to attack the Kośala kingdom, and having equipped a fold army of elephants, horses, chariots, and infantry reached Kośala country. By means of the Kośala king's ministers ı a hired force the Kāśī king was defeated and his whole y put to flight. After a time he came with a stronger four- force, and was again defeated. Again and again he came ı his army into the Kośala country. Thereby many thou- s of living beings on both sides fell by sword, arrow, spear, lance, and met with disaster. The Kośala king being teous, compassionate, and regardful of the next world, seeing thousands of beings that had met with disaster, was agitated nind, and realized that it was through greed of a kingdom

that such unrighteous destruction of life was done. In h agitation he quitted his kingdom and alone without a companic went in disguise to the south, and there by some trade got h living.

As he was going wearied by the journey and suffering froı wind and sun, he sat under the cool shade of a banyan tre resting himself, and a merchant engaged in sea-trade, who ha lost his ship with the destruction of all his wealth in the se: was coming from the south from the sea to Kośala. He ha heard that the Kośala king was righteous and compassionat ready to act kindly towards others, that he supported man thousands who had fallen and who had lost their wealth, an furnished them with money, and he thought that the king woul give him money so that he could do business and raise himse from his fallen state. Having hopes in the Kośala king he wa going by stages from the south and had reached the Kośal king's country. There he met the Kośala king under the banya tree. The king asked the merchant, "Good brother, don't g on while you are weary and tired, the shade of this banyan i cool, and you are tired with the journey." He replied, "Goo brother, good luck to you, I must go." Then the king saic "Good brother, where are you hurrying, and what is you intention in going that you don't wish to rest?" He replied "Good sir, I am a merchant from a certain city, engaged ii sea-trade, and from my city taking various wares with mucl wealth to the seaports I crossed the great ocean in a well-fitte ship. Then on the great ocean my ship loaded with wealtl was wrecked, and I barely escaped alive from the sea on a plank I am going to the Kośala king to ask for money, whereby can carry on my trade again and raise myself from my faller state. It is with this hope that I have come from far and an going there."

Then the Kośala king hearing the merchant's words wept and ıed tears. The merchant said, "Good sir, why are you weep- g?" The king said, "I am weeping because you having ıst your ship have come from far with your hopes on me, ıinking that the Kośala king will furnish you with money so ıat you can carry on your trade again and raise yourself from ɔur fallen state. The Kāśī king has overrun my kingdom, ıd I have escaped with my bare life to the south, where I shall ake a livelihood by some trade. So I am weeping that you ı the report of me should have come so far, and that such a isfortune as mine should destroy your hopes." Then the erchant addressed the king in a verse:

"Through the fame of thee, hero of bounty,
On hearing of it have I come here from afar;
My desires were fostered with the strength of hope;
My hopes have become hopeless on beholding thee."

The king said:

"I am the bestower of hundreds of desires;
In the world of men and gods is none like me;
For thy sake will I sacrifice my life;
Let not the fame of me be false."

Then the king consoled the merchant, who in despair had len on the ground. "You have come here from afar with ›ur hopes fixed on me. I will act for you so that your coming ill not be fruitless. For your sake I will sacrifice myself. Bind y arms behind me, and take me to the Kāśī king. Then the iśī king will be pleased with you and give you much money. 'illingly do I sacrifice myself, and let not the hopes that you d in me be fruitless. Then the merchant said:

"I cannot to such a hero of men
Do such a sin for the sake of wealth;
As is thy fame, even so is it on seeing thee;
Most hard is that to do, O world-sage."

The king said:

"What is the worth of life to them
That have no fame or fortune in the world?
As in search of wealth thou hast come here,
Do not return with all thy wishes lost.
Willingly from foes will I suffer fearful smiting;
Willingly shall the foe cut up my body;
Willingly will I undergo the keenest suffering;
Pain will I suffer; let not thy hopes be vain."

Now the Kāśī king had no pleasure in the life of the Koś king, and he daily made a proclamation that whoever shou bring him the head of the Kośala king, should receive from h a great reward. So as the Kośala king again and again insist on it, he was bound by the merchant with his arms behind h and brought before the Kāśī king. The Kāśī king said, "Al here is the king, a hero and a good fighter, how have you bou him and brought him?" When the merchant had told ever thing about the reason for his coming, the Kāśī king in astonis ment said, "it is not proper for us to deprive such a righte king of his kingdom," and then he consecrated the Kośala ki again in his kingdom, and went away to his Kāśī realm. The after the Kośala king bestowed much wealth on the mercha

(*Mahāvastu* iii. 349.)

XII. BIRTH-STORY OF BLACKIE

EN Buddha was practising austerities during his six years' striving, as reported to his father that he was dead. This his father refused elieve, owing to the prophecy of the brahmins. The following 1-story was told to show how in his previous life as Blackie his er also refused to believe that his son was dead.

he tale illustrates the general Indian belief in a " truth-utterance ". wish is made along with an assertion of the absolute truth of a certain not even the power of the gods can prevent the wish being mplished.

CE in the far past in the city of Benares in the Kāśī country e was a certain brahmin. For forty-eight years he practised bacy and studied the Vedas. Then thinking it would not ight not to leave offspring he took a wife, and having raised pring thought that having enjoyed human pleasures it was e to leave the world. He told his wife, and she said, " Who look after your son or who will look after me? If you nd to leave the world I too will do so, I too will do austerities, o will practise celibacy." The brahmin said, " Be it so, you too leave the world." Then they left Benares. On slope of the Himalaya is a hermitage named Sāhanjanī. re a great sage named Gautama dwelt with 500 pupils, who acquired the four trances and the five higher knowledges[1]. brahmin with his wife went there, and abandoned the world er the sage Gautama. His wife too abandoned the world. n he built a hut of grass and one of leaves near the hermitage 1 one for his wife Pāragā, and practising by the outer way ized the trances and the higher knowledges . . . They

Abhijñā. The divine eye, the divine ear, knowledge of others' thoughts, nory of one's previous existences, and psychic or magic power. These be obtained by " the outer way ", i.e. by non-Buddhists. To these Buddhists added a sixth, destruction of the āsavas, to be acquired only he Noble Way.

thought, "What shall be the boy's name?" and they sai "The boy is black (*śyāma*), let him be called Blackie (Śyāmaka So the name Blackie was given him by his parents.

There the boy was brought up in the hermitage. When l could run about, he played with the young deer. Sages practi friendliness, and the birds and deer do not fear them. Tl hermitage was graced with thousands of deer and birds. Whe the young deer drank from their mothers' breasts, then Black did so also. So he grew up playing with the deer and the bir . . . He collected the roots and the fruits in the hermitage, an offered them to his father and mother. He brought water an sticks and erected huts of grass and leaves, sprinkled and swe the hermitage, and attended on his parents with the greate respect. Then they grew old and weak and blind, and unab to get their food. He fulfilled all their needs and then attende to himself . . .

Accompanied by deer and birds, by gods, nāgas and fairi he took a pitcher and went to fetch water from a mountai stream. The Kāśī king Peliyaksha was hunting a deer, whic disappeared in a thicket. He heard the sound of Blackie, an thinking it was the deer he shot his poisoned arrow and hi Blackie in the heart. The boy put the pitcher down and uttere pitiful cries, "Deer and boars are killed for their flesh, lion tigers, and leopards are killed for their skins . . . but wha could be done with my flesh or skin . . . and with one arrov three people have been killed." The king arrived, and findin him lamenting and weeping was terrified. He leapt from hi horse and falling at Blackie's head said, "Thinking it was a dee I shot in ignorance, and I implore your pardon, but why di you say that three have been killed with one arrow? Th reverend one is not threefold. How were three people kille with one arrow?" Blackie said, "O king, my mother an

: are old and weak and blind, and I am their supporter. everything for them, and when I am killed they are killed When I am dead there is no life for them. That is why that three were killed with one arrow." The king said, ill lay aside my royal splendour, and will take care of your er and father. As you have cared for them, so will I do." oy said, " You have removed the arrow of grief from my As you have promised, so do to my mother and father. l be a great blessing to you, O king. In order to support everend ones you will take this pitcher and go by that and give them my greeting : Blackie sends his greeting, ays, your only son is dead, and this should not be a cause ieving and weeping. Everyone in the world of living s must die. To abide is impossible, and cannot be gained eeping and grieving, nor can one escape one's own karma. ı is not mine alone, but belongs to all beings. Therefore : not, sorrow not. From all dear and pleasant things there nge and deprivation.[1] According to your true promise, ıg, do to the reverend ones as you say." Thus having nished him the boy died.

: king seeing the boy dead wept and lamented. Wiping ars and taking the pitcher he went to the hermitage by ay that he had been shown. As soon as the king had set ıe boy's body was attended by deer and birds, making a lamentation. His parents hearing the sound thought, ver before have we heard such sounds, can it be that ie has been hurt by a lion or a tiger or some other wild ?" The king reached the hermitage, and the deer and raised fearful cries. The sages were still more alarmed. king tied his horse to a branch, and taking the pitcher

ıis sentence is the utterance of Buddha, which was repeated by Kassapa to the monks after Buddha's death.

approached the boy's parents, saying, "I salute you reveren ones." They said, "Who are you?" [The king explaine who he was, and they told him that Blackie was coming wit water. The king wept, gave the boy's message, and explaine how he was killed.]

The king fell at their feet and besought their pardon. " will give up my realm and people, and support you here a Blackie did." Then they said, "O king, we are blind and nc able to go to the place without a guide. Lead us, O king, t the place where Blackie is. We will raise him up with a truth utterance, and destroy the poison." Then placing their hanc on the king's shoulder they went to the place. Claspin Blackie's head his mother Pāragā stroked his face with her han and wept and lamented, "The hermitage will be empty deprive of Blackie. The woodland deities lamenting will go away, an the deer and birds not seeing Blackie will go away lamenting. The sage said, "Pāragā, do not weep, do not grieve. Wha good will weeping and grieving do? We who have followe celibacy with long-practised austerity are able to raise him u with a truth-utterance. I make this truth-utterance, wherewit we shall destroy his poison and bring back his life." Then b this truth-utterance the poison was destroyed: "As you, m son, have never thought anything bad, and have had a friendl mind to all creatures, so may your poison be destroyed. As yo have never sought food for yourself without first giving it t your parents, so may your poison be destroyed. As you hav ever kept the moral rules towards your parents, so may you poison be destroyed." Then the boy through the wondrou power of the truth-utterance of his parents and his own well practised power, as a man who has been asleep wakes up, s he gave a yawn and arose.

(*Mahāvastu*, ii. 209.)

XIII. THE MARKS OF NON-SELF

Pāli Scriptures is a discourse known as *the marks of non-self,* which
; in the *Mahāvastu* divided into two, as given here. It would be
ıatural that when it was given on different occasions it might
divided. The subject has been discussed in the Introduction.
: need only be noted that the subject is not the question of the
ut of the self, the whole individual consisting of the body and
ır immaterial parts, and it is denied that the self is to be found
one of them. Attempts that have been made by Western
s to prove that the discourse implies the annihilation of the
.ual at death or at Nirvāṇa are futile, as that was a view always
1 by the Buddhists.

I

,ord dwelt at Benares, teacher of gods and men. There
ırd addressed the five elders of the Bhadra-group. " Body,
s, is without self; feeling, perception, the other mental
nts, and consciousness are without self. If, monks, this
were the self the body would not be liable to sickness and
and the production of pleasure in the body would thrive
ıid) may my body be so, may it be not so; and because
ɔdy is not the self therefore it is liable to sickness and pain,
ıe production of pleasure does not thrive in it (if I say)
ny body be so, may it be not so. [The same statements
ıade for the other groups, feeling, etc.]
:refore, monks, thus you must learn: whatever body there
ernal or external, coarse or fine, base or lofty, far or near,
r present or future, all that body is not mine, I am not that,
not the self, even so is it to be viewed with right wisdom.
ever feeling, perception, mental elements, consciousness

there is, whether internal or external, coarse or fine, base or loft far or near, past or present or future, all that is not mine, am not that, that is not the self. Even so is it to be viewed i truth with right wisdom."

Thus spoke the Lord while dwelling at Benares in the Rishiva dana in the deer-park, and when this exposition was bein uttered the mind of the elder Ājnātakauṇḍinya was release from the corruptions (*āsavas*) without clinging (to existence) and in the four (other) monks, the elders Aśvaki, Bhadaka Vāshpa, and Mahānāman, the pure and spotless eye of th doctrine concerning things was purified, and in thirty crore of gods the pure and spotless eye of the doctrine concernin things was purified. Enraptured the five elders of the Bhadra-group applauded the utterance of the Lord.

II

The Lord, the all-enlightened, addressed the five elders of the Bhadra-group: "If you think, monks, from what root do grief, lamentation, suffering, sorrow, and despair arise, what is their origin and beginning?" Thereat the elders said to the Lord, "Things have their root in becoming, Lord, they are led from becoming, they have their origin and production in becoming. It were well if the Lord would set forth this matter to the monks. When the monks face to face with the Lord have heard and face to face have grasped it, then in reality they will understand it." Thereat the Lord thus spoke to the five of the Bhadra-group:

"Grief, lamentation, suffering, sorrow, and despair arise from the body as the root, they have their origin and beginning in the body. From feeling as the root, from perception, from the aggregates, and from consciousness arise grief, lamentation, suffering, sorrow and despair, having (therein) their origin and

inning. Would you think, monks, that body is permanent mpermanent ?" "Impermanent, Lord." "Now, monks, en you know the impermanence of body, its unsteadiness, erishableness, its changing, passing away, and ceasing, those uptions (*āsavas*) that arise on account of body, which are ructive, distressing, feverish, defiling, which lead to renewed tence, to birth, old age, and death in the future, cease. With r cessation the corruptions will not arise. [The same statet is made of feeling, perception, the aggregates, and conusness.] Therefore, monks, you should learn: that what- body there is, internal or external, gross or subtle, low or nent, far or near, past, future, or present, all this body is mine, not this am I, not this is the self. Thus, monks, you ld learn. [Repeated for the other constituents.] Even so to be looked upon in reality with right wisdom." Thus the Lord while dwelling at Benares in the deer-park Rishina, and when that exposition was being spoken the elder itakauṇḍinya attained mastery of the powers. The minds e four monks, Aśvaki, Bhadraka, Vāshpa, and Mahānāman, released without clinging from the corruptions.

(*Mahāvastu*, iii. 335 ff.)

XIV. GUPTIKA'S DISCOURSE

The discourse of Guptika makes use of the doctrine of non-self to emphasize the complementary truth of the permanent state. Everything that arises must pass away, but beyond this continual change is the permanent state of Nirvāṇa.

Two further points in the doctrine of karma are also illustrated. However much the individual may change from its former state it is still causally linked to the individual that it was when it performed its deeds, so that the same being that performed them suffers for them. Nor does the winning of release require or depend upon the exhaustion of karma. Guptika, though an arhat, was still suffering from a disease and reaping the fruit of his past actions.

The friends of the elder Guptika came to him and said, " what, elder, is of perishable nature, or what is there in the world of imperishable nature ? " " Body, friends, is of perishable nature ; with its cessation Nirvāṇa is of imperishable nature. Feeling, perception, the mental elements, and consciousness, friends, are of perishable nature. With their cessation Nirvāṇa is of imperishable nature. What do you think, friends, is body permanent or impermanent ? " " It is impermanent." " Again, is that which is impermanent painful or not painful ? " " It is painful." " Again, would the learned noble disciple look upon what is impermanent, painful, and liable to change as himself, saying this is mine, I am this, this is my self ? " " No, reverend Guptika." [The same argument is given for the other elements.] " Therefore now, whatever body past, present, or future, internal or external, coarse or subtle, base or lofty, far or near, all that is not mine, I am not that, that is not my self, even so is this to be looked at with right wisdom. Whatever feeling there is, perception, mental elements, con-

ousness, past, present, or future, internal or external, coarse subtle, base or lofty, far or near, all that is not mine, I am not it, that is not my self, even so is this to be viewed with right sdom. The learned disciple who thus views feels disgust for dy, feeling, perception, the mental elements, and conscious-s. Having become disgusted he is free from passion, hav- become free from passion he is released. The knowledge l insight that he is released arises, 'destroyed is my rebirth, religious life has been led, done is what was to be done, no er existence (becoming) beyond this do I know'."

Now when this was being spoken, in those friends arose the e, spotless eye of the doctrine concerning things. The doubts the monks were roused, and they asked the Lord Buddha, cutter of all doubts. "What actions, Lord, had been done Guptika that his body became full of a loathsome and evil-lling disease, and what action had he done that he became keen and sharp intellect, and on leaving the world realized itship?" The Lord said: Guptika, monks, in former hs has done and heaped up actions; who else will suffer for n? Actions, monks, done and heaped up are not ripened in external earth-element nor water nor fire, nor air, but in *skandhas*, *dhātus*, and *āyatanas* [1] that have been acquired, both d and bad actions.

"The deeds of mortals perish not
Even in a hundred million ages;
When the fulness of time has come,
Then do the deeds of men bear fruit."

Buddha then tells a tale of Guptika's previous life as a guild-

[1] The *skandhas* are the five groups of the self as given in the discourse. *dhātus* (elements) and *āyatanas* (bases) are more elaborate subdivisions e same groups.

master, when he illtreated a rival, hence his disease; but he afterwards repented and atoned for his crime, and hence his quick attainment of arhatship. He still had to experience the results of both kinds of action.]

(*Avadāna-śataka*, No. 96.)

XV. *BIRTH-STORY OF THE EXPULSION OF THE DEMONS*

THE following birth-story appears to have been invented merely to form an introduction to the Formula of Welfare which follows (Ch. XVI). It illustrates the Buddhist belief that by " the outer way ", as practised by non-Buddhists, many of the attainments of Buddhist ascetics may be obtained. See note, p. 53.

WHEN the Lord Buddha crossed the boundary into Vaiśālī, all the demons fled. The multitude was delighted, and said to the Lord, " See, Lord, how when the Lord crosses the boundary of Vaiśālī all the demons flee." The Lord said, what is wonderful, Vāsishṭhas,[1] that when the Tathāgata, after attaining full enlightenment and having become god beyond the gods, has crossed the border of Vaiśālī, all the demons should flee ? On another occasion also, when I was a sage in the city of Kampilla and crossed the boundary, all the demons fled." The Licchavis said, " Another, Lord ? " The Lord said, " Another also."

In the far past, in the Pānchāla country, in the city of Kampilla, there reigned a king Brahmadatta. He ruled his people well and was given to hospitality. His land was thriving, prosperous, peaceful, and wealthy, populous, with happy inhabitants, free from dacoits and robbers, and flourishing with trade. Now the son of Brahmadatta's family priest was named Rakshita. He was distinguished, and had undertaken the ten paths of good action. Perceiving the wretchedness of lusts and understanding a way of escape his mind was much agitated, and he was intent

[1] This is the clan name of the Licchavis of Vaiśālī, so named from a Vedic sage, just as all of Buddha's clan were named Gautamas from another Vedic sage.

on renunciation. As he saw the wretchedness of lusts, he went out to the Himalaya and adopted the wandering life of a sage. Then in the Himalaya he built a hermitage, made a hut of grass and leaves, and lived on roots, leaves, flowers, and fruit. By the outer way he spent the former and latter part of the night in the practice of watchfulness, attained the four trances, and realized the five higher knowledges. Then having attained these the young man lived in the exercise of the ten paths of good action, lived a celibate life, sat cross-legged in his hermitage, and touched the disc of the moon and sun with his hand. He even controlled the gods of the Brahma-world, such was his extreme austerity and great power.

At one time in the great city of Kampilla and the country round a grievous disease due to demons broke out. Afflicted by that demonic disease many thousands of people fell victims to it. King Brahmadatta seeing the great misfortune to Kampilla sent a message to Rakshita in the Himalaya, " In Kampilla such a disease due to demons has broken out, and many thouands of people have fallen victims to the disease. It were well if the Lord would show compassion and come to Kampilla." The sage on hearing the messenger's words came from the Himalaya and reached Kampilla. On the sage crossing the boundary of Kampilla all the demons fled. Then the sage in Kampilla gave a Formula of Welfare, and taught the ten paths of good action to 84,000 people. [Two other birth-stories of the same purport follow.]

So the Lord by gradual stages reached Vaiśālī. Then the Lord in Vaiśālī pronounced the Formula of Welfare both of the inner and outer way. [This is given in the next chapter.]

(*Mahāvastu*, i. 283.)

XVI. THE FORMULA OF WELFARE

HIS formula occurs in a simpler form in the Pāli Scriptures, where it known as the Jewel-discourse (*Ratana-sutta*). It forms part of a collec-on of similar spells still used in Ceylon. Apart from its use as a spell has an interest as being a kind of creed, belief in the three Jewels, the our stages of progress (each being divided into two, the Way and the ruit), the need of confession, and the extinction of rebirth with the inning of Nirvāṇa.

REVERENCE to Buddha, reverence to enlightenment,
Reverence to the Freed, and reverence to freeing,
Reverence to knowledge, and reverence to the Knower,
To him supremest in the world pay reverence.

All spirits whatever that are here assembled,
That haunt the earth or through the air are passing,
May all those spirits be well-disposed and kindly,
May they hear welfare uttered by the Victor.

Whatever jewel is in this world or elsewhere
Or any precious treasure in the heavens,
In no wise is it equal to the Buddha,
The god beyond the gods, the man supremest.
In the Buddha is this jewel of perfection ;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

[Destruction, passionlessness, the immortal, perfect,
Attained by the Śākya-sage in contemplation.]
In the Buddha is this jewel of perfection ;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

That pureness by the best of Buddhas lauded,
The contemplation called uninterrupted,
Nought is there equal to that contemplation.
In the Doctrine is this jewel of perfection;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

The persons eight, they that are ever lauded,
Who form four pairs, worthy are they of offerings,
So has the Blessed One declared them worthy,
Of great fruit are the gifts to them presented.
In the Order is this jewel of perfection;
So through this truth to us may there be welfare.
Whether from men or superhuman beings.

All they indeed who thus attain to insight
Three things cast off entirely and abandon:
False theory of a self, uncertainty,
And all there is of ceremonial practice.
In the Order is this jewel of perfection;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

Whatever act of wickedness the learner
In deed or word or thinking has committed,
Impossible for him is its concealment,
For them that have seen the path impossible.
In the Order is this jewel of perfection,
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

Even as a pillar at a city's threshold
Stands firm in the earth, by the four winds unshaken,
So, I affirm, is the good man unshaken,
Who in the Noble Truths is well instructed,
And pondering the meanings deep perceives them.
In the Order is this jewel of perfection;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

Who to the Noble Truths apply themselves,
The Truths well taught by the profoundly wise one,
They, even though they be exceeding slothful,
Not to the eight rebirths will be subjected.
In the Order is this jewel of perfection;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

They who apply themselves with mind well-purposed,
Renouncing all in Gautama's instruction,
Their end attained, are plunged in the immortal,
Their minds released, delighting in Nirvāṇa.
In the Order is this jewel of perfection;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

The old is destroyed, the new is not assembled,[1]
Released from becoming are they in the future,
Their seeds destroyed, not sprouting forth again,
Like to an oil-lamp are the wise extinguished.
In the Order is this jewel of perfection;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

[1] Birth and rebirth.

As when a fire flames up, and then sinks down,
Blazes, and lacking fuel dies once more,
Even so the meditating sons of Buddha,
Seizing the dire results of lust with wisdom,
Depart, not theirs to see the king of Death.
In the Order is this jewel of perfection ;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

In the hot season, in the spring month of Chaitra,
As in a forest grove with tops in flower,
Blown by the wind the branches waft their sweetness,
So do the meditating sons of Buddha
Endowed with virtue waft abroad their sweetness.
In the Order is this jewel of perfection ;
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

All spirits whatever that are here assembled,
That haunt the earth or through the air are passing,
To you may human kind be ever friendly,
And day and night for you set forth their offerings.
Therefore be you unwearied to protect them,
Even as a mother pitying her infant.
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

In these, Vipaśyin, Śikhin, Viśvabhū,
Krakucchanda, Kanakamuni, Kāśyapa,[1]
And Gautama, the Śākya-sage, the famous,

[1] The six previous Buddhas, with emendation of the text.

Through these the Buddhas of mighty psychic powers
May all the deities be well-disposed;
May they protect us mightily, and furnish
This welfare to the race of human beings.
Therefore be ye unwearied to protect them,
Even as a mother pitying her infant.
So through this truth to us may there be welfare,
Whether from men or superhuman beings.

Him who has overcome the world, and turneth
The wheel of the Doctrine, pitying all beings,
Even such a one, of gods and men supremest,
The Buddha I revere, may there be welfare;
The Doctrine I revere, may there be welfare;
The Order I revere, may there be welfare.

(*Mahāvastu*, i. 290.)

XVII. BUDDHA'S LAST MEAL

IN the Pāli story of Buddha's last meal he is said to have eaten *sūkara-maddava*. This is not the usual word for boar's flesh, but the earliest commentators understand it in this sense. However, they also mention other views, one being that it was a kind of mushroom. There was no religious reason why it should not have been boar's flesh, as meat was allowed, provided that the recipient had not seen, heard, or suspected that it was intended specially for him. In the following Sarvāstivādin account from the Chinese there is no mention of the kind of food, but in another version there is an addition after the statement about the meal: "Chunda had especially cooked sandal-mushrooms, which were looked upon by all the world as a wonderful rarity, and offered these only to the Lord. The Lord said to Chunda, 'Give not of these mushrooms to the monks.' Chunda accepted the order, and did not venture to give them." This does not settle the question as to what the food really was, but only shows that the Chinese translator understood it in the same sense as some of the Pāli commentators.

The following account also includes a discourse to Chunda. It occurs as a separate discourse in the Pāli, and appears to have been inserted here by an editor who thought this the appropriate place for it. In the prose Dr. E. Waldschmidt's version [1] from the Chinese has been followed, but the discourse has been taken direct from the Pāli.

THEN Buddha having early robed himself took his bowl and went with the great Order to the meal (given by Chunda). Buddha and the Order sat on the appointed seats. When Chunda saw that all had taken their places, he took the foods with his own hands and set them before Buddha and the noble Order. At that time there was an evil monk, who then stole a copper bowl by hiding it under his armpit. Buddha by his psychic power caused it not to be seen by the people. Only

[1] *Beiträge zur Textgeschichte des Mahāparinirvāṇasūtra.* Göttingen, 1939.

lha and Chunda saw the wrong deed. When Chunda :ived that Buddha and the Order were fully satisfied, he :d pure water, powder, and tooth-sticks to be passed round, after they had laid their bowls aside and had washed and d their mouths, then Chunda took a low seat, sat down :e Buddha, and reverently questioned the Lord with a verse :

I ask the recluse, the sage of mighty wisdom,
Buddha, Lord of the doctrine, free from craving,
Best of men, the supreme of charioteers,
How many ascetics in the world are there ?, deign to tell.

ıe Lord replied with a verse, and said :

Four ascetics there are, no fifth is there,
Asked as a witness do I make clear to thee :
He who has won the Way, who shows the Way,
Who lives in the Way, and he who defiles the Way.

hunda asked further :

Whom do the Buddhas call the winner of the Way ?
How is he that ponders the Way incomparable ?
Tell at my asking, who lives in the Way ?
Likewise make clear to me the Way-defiler.

he Lord answered :

He who has passed beyond doubt, who is free from grief,
Delighting in Nirvāṇa, released from hankering,
Leader of the world with its gods and men,
Such, say the Buddhas, is the winner of the Way.

Him who here knowing the highest as the highest,
Announces and expounds even here the doctrine,
Cutter of doubts, a recluse, and free from lust,
Him as the second they call the shower of the Way.

Who in the well-expounded words of doctrine
Lives in the Way, restrained and contemplating,
Blameless courses regarding and pursuing,
Him as the third they call the liver in the Way.

He who counterfeits the conduct of the virtuous,
Boastful, a corrupter of homes, and reckless,
Hypocrite, unrestrained, a chatterer,
Seemingly virtuous, he is the Way-defiler.

He who has comprehended this, the layman,
The learned, the noble, wise disciple,
Knowing that all these are not what they seem,
Thus he perceives, and so his faith fails not;
For how the corrupted with the uncorrupted,
The impure with the pure can he confound?[1]

Whereby that stupid man commits an evil deed
He causes doubt all round among the good;
Trust not on outer signs, when one before thee stands,
Depend not on him after short acquaintance.
Common men often make fallacious show,
And ever through the world they go deceiving.

Even as an earring overlaid with gold,
But underneath is copper, base and worthless,
One who is false within, but seeming real,
Draws to him pupils and misleads the good.

At this time the Lord seeing the bounty (of the meal offer by Chunda) set forth his merit in a verse:

[1] Here the Pāli discourse ends.

Of him who gives the merit grows,
Of one restrained no anger rises;
The good man puts aside base actions;
With lust and hate and illusion gone he has won Nirvāṇa.[1]

lūlasarvāstivādin Vinaya, Waldschmidt, p. 66;
Sutta-nipāta, I. 5.)

[1] This verse also occurs elsewhere in the Pāli.

XVIII. THE DEATH OF BUDDHA

THE canonical account of Buddha's death is a legend, which has beco swollen to a great size owing to the insertion of discourses which w ascribed to the events of the last three months. Two such discour are the sermon to Chunda in the previous chapter and the words Subhadra given below.

BUDDHA, the Lord . . . with the congregation of his discip dwelt at Kuśinagarī in the exercise-ground of the Mallas, in t grove of the twin śāl-trees. Then the Lord at the time of attaining Nirvāṇa addressed Ānanda: "Prepare, Ānanda, f the Tathāgata between the twin śāl-trees a couch with its he to the north. To-day in the middle watch of the night t Tathāgata's attaining of Nirvāṇa with the element of Nirvā that is without a remainder of rebirth will take place." "Ev so, Reverend One," the elder Ānanda replied to the Lord, a having prepared a couch with its head to the north between t twin śāl-trees, came to the Lord, made obeisance with his he to the Lord's feet, and stood on one side. Standing there t elder Ānanda said to the Lord, "the couch, Reverend O between the twin śāl-trees with its head to the north is prepar for the Tathāgata." Then the Lord went to the couch. Havi gone he lay down on his right side, placing one foot on t other, aware of outer things, mindful and conscious, reflecti on the idea of Nirvāṇa.

Now at that time in Kuśinagarī a wanderer named Subha was dwelling, aged and venerable. He was a hundred a twenty years old, and was honoured, reverenced, respected, w shipped, and looked upon by the inhabitants of Kuśinagarī, Mallas, as an arhat. He had heard that the ascetic Gautama

: middle watch of the night would attain Nirvāṇa there with : element of Nirvāṇa that is without a remainder of rebirth, l having a doubt about the doctrines he hoped that the Lord utama would be able to dispel his doubt. So having heard left Kuśinagarī and came to the grove of twin śāl-trees.

At that time the elder Ānanda was walking up and down :side the vihāra on the promenade. Subhadra saw him from r and approached him. On approaching him Subhadra :hanged courteous and pleasant greetings with him. Standing one side Subhadra said to Ānanda, "I have heard, sir Ānanda, t the ascetic Gautama to-day in the middle watch of the night l attain Nirvāṇa with the element of Nirvāṇa that is without element of rebirth. I have a doubt about the doctrines, and ave a hope that the Lord Gautama will be able to dispel my ıbt. If it is not troublesome to sir Ānanda, we should like enter and ask about a certain subject, if he would give the ɔortunity for explaining a question." [Ānanda refuses three .es, and again Subhadra asks.]

Then the conversation with the elder Ānanda and Subhadra wanderer was broken off. The Lord with his pure, divine ring surpassing human hearing heard it, and he said to anda, "Enough, Ānanda, do not prevent the wanderer Subɪra from entering and asking whatever he wishes. This will my last conversation with wanderers of other schools, and he l be the last of my immediate disciples to enter the Order h the formula, 'Come, monk,' namely, Subhadra, the ıderer."

Then Subhadra on receiving the Lord's permission elated, ısed, and delighted, with extreme joy and happiness roached the Lord. Having approached he exchanged rteous and pleasant greetings with him and sat down at one :. Subhadra said to the Lord, "Those heretical schools in

the common world, sir Gautama, such as Pūraṇa Kāśyapa, Maskarin Gośālīputra, Sañjaya Vairūṭīputra, Ajita Keśakambala, Kakuda Kātyāyana, and the Nirgrantha Jñātaputra professed to me his own profession. [There is a gap in the text here. From the Pāli we know that Subhadra asked if any of these teachers were successful in their professions, and Buddha tells him to let the question alone and hear what is essential for a true ascetic.]

"At nine and twenty years of age, Subhadra,
I left the world, my search for the good pursuing;
Now fifty years and one year more are over,
Since I went forth and left the world, Subhadra.
Morality, concentration have I practised,
And knowledge too with single mind attentive,
Preaching the limits of the noble doctrine;
Outside the range thereof is no ascetic."

"In whose doctrine and discipline, Subhadra, the noble Eightfold Way is not found, there no first ascetic is found, there no second, no third, no fourth ascetic is found. But in that doctrine and discipline in which the noble Eightfold Way is found, there the first ascetic is found, there the second, third, and fourth ascetic are found. In that doctrine and discipline, Subhadra, the noble Eightfold Way is found. Here the first ascetic is found, here the second, here the third, here the fourth. Outside thereof are no ascetics or brahmins. Void are other schools of ascetics or brahmins. Thus here in the congregation I roar the roar of the right assembly."

Now when this discourse on the doctrine was being spoken, the eye of the doctrine free from dust and free from stain arose in Subhadra the wanderer. So Subhadra having seen the doctrine, having attained the doctrine, and being plunged in the doctrine, with his doubts and perplexities gone, without being dependent on others, not led by others, but attaining

fidence in the Master's teaching and doctrine, arose from seat, and arranging his upper robe on one shoulder, roached Ānanda with folded hands and said to him, " Gain, erend Ānanda, great gain is it that Ānanda has been conated by the Lord, the great teacher, with consecration as pupil of the great teacher. To us also it would be gain, it gain, for us to receive in the well-spoken doctrine and ipline admission and ordination and the state of a monk." the elder Ānanda said to the Lord, " This Subhadra, the iderer, Lord, desires in the well spoken doctrine and discipline eceive admission and ordination and the state of a monk." n the Lord addressed Subhadra the wanderer, " Come monk, ctise the religious life." This was the elder's admission and ination and state of a monk. [In the longer account other its of the last day are recorded, and finally Buddha's last ds to the monks : " subject to decay are compound things ; e with earnestness."]

hen the Lord in the middle watch of the night attained vāṇa with the element of Nirvāṇa that is without an element ebirth.[1] At the moment that the Lord Buddha attained vāṇa there was at that time a very violent earthquake and a of stars illuminating the quarters, and in the air the drums he gods resounded. At the moment that the Lord Buddha ined Nirvāṇa both trees of the twin śāl-grove overspread the -couch of the Tathāgata with śāl-flowers. At the moment n the Lord attained Nirvāṇa a certain monk on that occasion red a verse :

indeed are these noble trees of the sāla-grove ;
n they have overspread with flowers the teacher who has won
Nirvāṇa.

[1] The longer account records that Buddha attained the four trances Ch. V) and the five attainments.

At the moment that the Lord Buddha attained Nirvāṇa, Śakra, the Lord of gods, uttered a verse :

Impermanent verily are compounds, liable to arising and passing away ;
For having arisen they cease ; their quieting is bliss.

At the moment that the Lord Buddha attained Nirvāṇa, Brahmā Sahāmpati uttered a verse ;

All beings in this universe shall lay aside their compound state ;
Wherein such a teacher unrivalled in the worlds,
Who has attained a Tathāgata's powers, the seeing one, has won Nirvāṇa.

At the moment that the Lord Buddha attained Nirvāṇa the elder Aniruddha uttered verses :

Stayed was the breathing in and out
Of him with firm-established heart ;
Unmoving peace he has attained,
The seeing one has won Nirvāṇa.
Then was there a terrifying ;
Then was there a raising of hair ;
When he endowed with all the powers,
The teacher reached his term of life.

Then he with heart released from clinging
Enduring the pains,
As the extinction of a flame
Even so was his heart's release.

Seven days after the Lord Buddha had attained Nirvāṇa the elder Ānanda making a circuit to the right round the Lord's funeral pyre, uttered a verse :

With that jewel-body wherewith the Leader,
He of great psychic power, went to the Brahma-world,
Was he burnt with self-originating flame ;
With five hundred pairs of robes was he enwrapped.

For with as many as a thousand robes
Was the body of the Buddha enwrapped ;
But therein two robes were not burnt,
The inner one, and also the outer one, the second.

(*Avadāna-śataka*, No. 40, 100.)

XIX. *THE BODHISATTVA'S VOW*

A BODHISATTVA is one who makes a vow not merely to win enlightenment but to become a Buddha. In Pāli Buddhism the doctrine appears late and we find it mentioned only with reference to the career of Gautama. It became popular with the avadānas of the Sarvāstivādins, and then of the first importance in the Mahāyāna, when it was taught that all beings are destined for the bodhisattva career.

A CERTAIN gardener went into Śrāvastī with a fresh lotus for king Prasenajit, and a lay-follower of the non-Buddhists saw him and asked him, " Are you selling this lotus ? " He replied, " Yes." The man wanted to buy it, and then Anāthapiṇḍada came to the place. He offered double the price. They went on raising the price in turn up to 100,000. Then the gardener thought, " This Anāthapiṇḍada is a firm and a solid man, there must be some reason for it." As his doubt was raised, he asked the follower of the non-Buddhists why he was increasing the price. He said, " I do it for the sake of the Lord Nārāyaṇa," and Anāthapiṇḍada said, " I for the sake of the Lord Buddha." The gardener said, " who is he that is called Buddha ? " Then Anāthapiṇḍada told him Buddha's qualities at length. The gardener said, " Householder, I myself will do honour to this Lord."

Then Anāthapiṇḍada went with the gardener to where the Lord was. The gardener saw the Lord Buddha adorned with the thirty-two marks of a great man and his limbs gleaming with the eighty minor marks, shining for a fathom round with a brilliance surpassing a thousand suns, and his gait like a mountain of gems fair all round. At the sight the gardener threw the lotus to the Lord, and as soon as thrown it expanded

he size of a cart-wheel and stayed above the Lord. So the lener on seeing the miracle was like a tree cut down at the t, and falling at the Lord's feet made firm his purpose, and an to utter his vow : " Through this root of goodness, this ıg of the thought, and this bestowal of a gift, may I become uddha in the blind world without leaders and guides, a taker ›ss of beings who have not crossed, a releaser of the un-ased, a consoler of the unconsoled, and a leader to Nirvāṇa those who have not attained Nirvāṇa." Then the Lord ›wing the sequence of causes and the actions of the gardener ›layed a smile. [Here follows a standing description of the le of Buddha, when rays issue from his mouth, some going vn to the hells, making the hot hells cool and the cold hells , others going through the heavens proclaiming imperma-.ce, pain, voidness, and non-self.]

'he Lord said, " Even so, Ānanda, even so. Not without ause and occasion, Ānanda, do tathāgatas, arhats, perfect ddhas display a smile. Do you see, Ānanda, that such rship has been done to me by that gardener in whom devotion been aroused ? " " Even so, Lord." " This gardener ough that root of merit, that rising of the thought, and that towal of a gift, after attaining enlightenment pursued for three ıkhyeyyas [1] of a cycle, having fulfilled the six perfections ctised with great compassion, will become a fully enlightened ddha named Padmottama endowed with the ten powers, the ır confidences, the three special contemplations, and great npassion. This is his gift, which was his devotion to me."

(*Avadāna-śataka*, No. 7.)

Lit. " uncountables ", used here probably of the four divisions of a le, the sinking to rest, the period of rest, the renewal of activity, and iod of apparently steady activity.

XX. QUALITIES OF A BUDDHA

ALONG with the development of the idea of a bodhisattva as a being gradually acquiring more merits and perfections, went the conception of a Buddha as possessing ten powers. These are (1) knowledge of what is possible and impossible, (2) knowledge of the ripening of karmas, (3) of the destinies to which paths lead, (4) of the nature of the universe, (5) of the dispositions of individuals, (6) of their faculties, (7) of the purity or impurity of the trances and other attainments, (8) memory of his previous existences, (9) knowledge of the destinies of beings, (10) realization of the destruction of the āsavas. When Buddha was asked if he possessed complete knowledge and insight in the sense that knowledge was always present, he denied it, and said that he had the threefold knowledge, that is, the last three of the ten powers. Omniscience came to be attributed to Buddha in the sense that he was able to survey the world and bring any part of it within the net of his knowledge, as illustrated in this story.

BUDDHA the Lord . . . dwelt at Śrāvastī. In Śrāvastī a certain adulterer dwelt in evil ways. He was seized by the royal officers and brought before the king. Then the king condemned him as a criminal and sent him to be executed. The officers with black robes and drawn swords proclaiming his guilt led him bound with a garland of karavīra flowers about his neck through the streets, lanes, and cross-roads out through the south gate of the city.

Now there is nothing unknown, unseen, unperceived, or unrecognized by the Lord Buddhas. It is the rule that three times by night and three times by day the Lord Buddhas survey the world, and produce knowledge and insight, to see who is failing, who is progressing, who is wretched, who is in a difficulty, who is hindered, who is tending and inclining to a state of woe,

om can I draw from a state of woe, and set in heaven or ase, to what man sunk in the mud of lusts may I hold out ınd, what man deprived of the noble treasures can I establish :he practice of the noble treasures, what roots of goodness, whom they have not been made to grow, can I make to w, in whom, when they have begun to grow, can I ripen n, and whom, in whom they are ripened, can I bring to ase. And he said:

The ocean, the abode of monsters,
May even overpass its bounds;
But ne'er does Buddha overpass
The bounds of pupils to be trained.

o the Lord having robed himself early, took his bowl and e and went into Śrāvastī for alms. The man saw the Lord ldha adorned with the thirty-two marks of a great man and limbs gleaming with the eighty minor marks, shining for a ıom round with a brilliance surpassing a thousand suns, and gait like a mountain of gems fair all round, and on seeing Lord he fell at his feet, and said, "O Lord, giver of boons, nt me dear life." Then the Lord said to the elder Ānanda, o to king Prasenajit, Ānanda, and say, 'give me this man, ill cause him to leave the world.'" So Ānanda went to king senajit, and in the name of the Lord said, "give command, Lord will cause this man to leave the world." The king roved and gave the command. The man was admitted by Lord to the Order and ordained. As he practised, exerted ıself, and strove, he saw the unsteady wheel of transmigration h its five divisions,[1] and rejecting the courses of all compound

Life in heaven, as a man, as an animal, as a ghost, and in hell. A later sion makes six by separating the heaven of the *asuras*, the rebel gods, separate career.

things whether by the law of cutting, falling, scattering, or dispersal, by riddance of all the depravities he realized arhatship. Having become an arhat he was free from passion for the three worlds, he became the same towards a clod of earth and gold, abiding with his mind the same towards space and the palm of his hand, with his knowledge like (cooling) sandalwood, and his ignorance like a broken eggshell, having acquired the (six) higher knowledges and the (four) branches of analysis, with his face turned against prosperity, gain, greed, and honour, to be worshipped, honoured, and praised by the gods with Indra and Upendra.[1]

(*Avadāna-śataka*, No. 18.)

[1] This description of an arhat occurs again and again in the avadānas, but the text is corrupt. It has been discussed by me in the *Indian Historical Quarterly*, 1941, p. 104.

XXI. BUDDHA AS SUPRAMUNDANE

IERE is nothing to show that the different schools ever tampered with ıat they held to be the Master's utterance. Any such action would ve raised disputes, but we never find any wrangling about what :ually is the Buddha-word. A distinction came to be made between : direct (or literal) meaning and the derived meaning, but even this ɔws that there was no wish to dispute the actual text. When we find vel doctrines appearing, such as the career of a bodhisattva in Sarstivādin texts, they are seen to occur in the birth-stories and avadānas, t never in the four Āgamas. Even the Lokottaravādins had no ɔtive for doubting the text of the Buddha-word. They could accept that was told of the Master's conduct as an ordinary man, because :y held that he was then disguising his powers as Buddha and con:ming to the custom of the world. The following declares itself as ɔoem, a eulogy which has been inserted in the *Mahāvastu* in order to pound the poet's favourite doctrine.

IE teaching of the leaders of men is held to be entirely supraundane ; I will in truth set forth a eulogy of the best of sages. When they have mastered the place and time and the ripening their karma, and the truth has come to birth, the leaders teach e doctrine.

The Buddhas conform to the worldly practice of the world ; en as they also conform to the supramundane teaching.

The supreme men show their four kinds of (human) conduct ; t weariness does not arise in those beings of good action.

They indeed wash their feet, though no dust clings to them ; like tus-petals are their feet. This is their conforming to the world.[1]

The Buddhas indeed bathe, though no taint is upon them, ı their forms which are like gold. This . . .

They practise the washing of teeth and the lotus-scented outh ; they wear a dress and the threefold robe.

[1] This sentence is repeated below as a refrain.

The winds that blow their dress shake not their body, th dress of the lions of men. This . . .

They sit in the shade, but the sun's heat pains them not, th Buddhas that distil goodness. This . . .

Medicine they use, yet no sickness is found among them, great fruit of the leaders. This . . .

Though able to ward off karma, the conquerors make a shov of karma ; they hide their sovereign power. This . . .

They take food indeed, but hunger pains them not, so tha people may give them alms. This . . .

Water indeed they drink, but thirst pains them not ; a marve of the great sages is this. This . . .

Robes they wear, but the conqueror is ever dressed, and ha the aspect of a god. This . . .

They grow hair, but no razor cuts it, their blue-black hair This . . .

They show the marks of old age, but no old age is found i them, the conquerors with the conquerors' qualities. This . .

Though they have performed the perfections for numberles crores of ages, they show the state of a beginner. This . . .

Without sexual union is the body of the Blessed One ; ye they show a father and mother. This . . .

The Tathāgata, free from passion starting from Dīpankara shows Rāhula as his son. This . . .

Though they have performed the perfection of wisdom fo numberless crores of ages, they show the state of an infant This . . .

They speak against false teachings in the world including th gods ; yet again they visit those of other faiths. This . . .

Having become enlightened with unequalled enlightenmen for the sake of all beings, they display a state of ease. This i their conforming to the world. (*Mahāvastu*, i. 168.)

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